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FORBES'S
HINDUSTANI
MANUAL

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C. K. OGDEN

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THE
HINDŪSTĀNĪ MANUAL,

INTENDED TO
FACILITATE THE ESSENTIAL ATTAINMENTS OF CONVERSING WITH
FLUENCY, AND COMPOSING WITH ACCURACY, IN THE MOST USEFUL
OF ALL THE LANGUAGES SPOKEN IN OUR EASTERN EMPIRE.

PART I.
A COMPENDIOUS GRAMMAR OF THE
LANGUAGE,

WITH EXERCISES, USEFUL PHRASES, DIALOGUES, ETC.

PART II.
A VOCABULARY OF USEFUL WORDS,
ENGLISH AND HINDŪSTĀNĪ,

SHOWING AT THE SAME TIME THE DIFFERENCE OF IDIOM BETWEEN
THE TWO LANGUAGES.

BY THE LATE DUNCAN FORBES, LL.D.

A New Edition, carefully revised

BY JOHN T. PLATTS,

LATE INSPECTOR OF PUBLIC INSTRUCTION IN THE CENTRAL PROVINCES
OF INDIA.

SIXTEENTH EDITION.

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EDITOR'S PREFACE.

THIS edition of THE HINDŪSTĀNĪ MANUAL will be found to differ but slightly from previous editions in the first or grammatical section ; but the alterations in the other sections are almost numerous enough to give it the character of a new work. It has not been deemed advisable to change the arrangement in any way, but the structure of the Hindūstānī sentences, and the use of obsolete and provincial idioms and words, called for considerable revision, and this has been effected. An Urdū scholar who has lived in India will not need to be told that the Hindūstānī of Calcutta, Madras, and Bombay—and this is the Hindūstānī of a great part of the older editions of the Manual—departs considerably from the purity of the Urdū of Northern and North-western India ; and it is with the view of bringing the language of the Manual to this standard that the numerous corrections have been considered necessary.

A new section on household matters has been added to the work, for the benefit, chiefly, of English ladies in India ; and in this the liberty has been taken of introducing a number of

English words, although the corresponding Hindūstānī words for most of them exist. In this the Editor has been guided by the regular practice of servants in India. But the use of English words, it may be observed, is not confined to servants alone; even educated natives of the country now freely use—not, it may be allowed, *beef* and *mutton*, and other similar words; but—such words as *appeal*, *judge*, *session*, *decree*, *council*, *scientific*, *pension*, *captain*, etc., for which Urdū in some cases either has no equivalent, or which it would have to express by a periphrasis. Such words are on the increase, and most native scholars approve of their introduction;—but the case is very different in respect of English *idiom*; against this all Urdū scholars steadily set their face. Words once adopted are spelt as pronounced by natives of India (e.g. *apīl*, *jaj*, *pinshan*, *kaptān*), and in respect of gender, declension, etc., are treated like other Hindūstānī words.

The Editor has to express his warmest thanks to M. Şafdar 'Alī, Extra Assistant Commissioner, Jabalpūr, and Paṇḍit Ganpat Rao, District Inspector of Schools, Narsinghpūr, for the valuable assistance they so kindly afforded him in the revision and correction of the work.

LONDON, Oct. 1, 1873

PREFACE.

IN this new edition of the Hindūstānī Manual, I have greatly extended the materials for Exercise in Composition, being well aware, from long experience, that such a course contributes most to sound progress in the language. Another improvement will be found at the beginning of the volume, where I have given a complete table, showing the correspondence between the Roman and Oriental alphabets. The work has been carefully revised throughout ; so that it may now approximate still nearer its original purpose, viz. to enable the student of Hindūstānī to converse in that language with fluency, to compose in it with accuracy, and to write it correctly in both the Persian and Devanāgarī characters.

Several large impressions of the Manual have now been disposed of since its first appearance in October, 1845. This is a sufficient proof of its appreciation by the public ; and it is needless for me to say anything further in this place respecting its utility. I shall therefore content myself by briefly stating what it contains, and how it ought to be perused.

The First and Second Sections of the book contain a concise view of the grammatical principles of the language. In these I have confined myself solely to what is useful and necessary, without distracting the learner's attention by what is either unimportant or superfluous.

Section I. treats briefly, but I trust clearly, of the ele-

mentary sounds of the language, and of its grammatical inflections. This portion may be advantageously perused when the student is learning the Oriental or Persi-Arabic alphabet ; so that when he knows his letters, he may at once commence reading and translating easy Selections in the proper character, with the aid of a Vocabulary. When he has read carefully ten or twelve pages of such Selections, he may proceed to the second section, and endeavour to turn every phrase and sentence of it into the Persian character, with which by this time I suppose him to be familiar.

Section II. embraces more especially those peculiarities of Syntax, of which I have, from long experience, observed learners to stand most in need. These I have reduced into a series of seventeen lessons, to all of which I have added copious Examples and Exercises, in order to impress them more thoroughly on the memory. These are followed (from p. 45 to p. 67) by a series of miscellaneous Lessons and Exercises, still of an elementary nature, all the words of which will be found in the Vocabulary. I have not deemed it necessary to touch upon those broad principles of Syntax which are the common property of all languages ; besides, the work is not intended to supersede the use of the larger grammars.

Each phrase and sentence in this second section may be advantageously varied by the teacher, by changing the number, person, and tense of the verb, also by presenting the same in an interrogative, negative, or conditional form. By this means the essential principles of the Grammar will make a lasting impression on the memory, which may be further confirmed by translating the Exercises from English into Hindūstānī. Those who doom their luckless pupils to waste weeks or months on the mere reading (or what they

are pleased to call *learning*) of a grammar, *per se*, without any reference to the language aimed at, ought to have come into the world many centuries back, when a puerile jargon of words without ideas passed for learning. The grammar of any language is to be learned only through the language, and the language by means of the grammar : but to learn, or rather to attempt to learn, the one without the other, is about as profitable a pursuit as the manufacturing of bricks from straw without clay, or from clay without straw,—
“ altera alterius auxilio eget.”

In Section III. (from p. 68 to p. 105) I have given a selection of Useful Dialogues, etc. This section is intended for further exercise, adapted to the student's more advanced progress ; and at the same time he should endeavour to commit the whole to memory, so that when the English of any sentence is read to him, he may be able to give the Hindūstānī. It may be observed, that the subjects given for exercise become gradually more difficult, and ought not to be attempted till the student has read a considerable portion of the *Bāgh-o-Bahār* and *Baitāl Pachīsī*, the works in which he will have to pass in India.

Part II. of the MANUAL (commencing at p. 106) contains an extensive selection of Useful Phrases, so arranged as to serve as a reverse Vocabulary. Most of them are taken from a work printed at Calcutta several years ago, apparently with a view to teach the natives English. I have corrected numerous errors of the press, and not a few of judgment, which occur in the Calcutta book. I have also supplied the various quantities of the vowels, as well as the essential dots, etc., of the consonants ; so that the whole may be readily turned into the Persian and Devanāgarī characters for additional practice. The English translation of these might have been perhaps more literal ;

but on due consideration I have allowed most of them to stand as they were. It is only for a mere beginner that a literal translation is allowable, and even then it ought never to be so literal as to become *un-English*. Of all the bad methods of teaching, the *very worst* is that which takes away from the learner the necessity of *thinking*. Any book, then, in which he is offered assistance for translating, by having presented to him word for word as it stands in the original, ought at once to be pitched into the fire : it is an admirable invention to flatter the student with imaginary progress, while at the same time it cloaks the ignorance or incapacity of the teacher.

A considerable number of the sentences in the Vocabulary are highly idiomatic, and a careful perusal of them will give the learner no small insight into the freedom of expression he may frequently have to employ in order to make himself understood by the natives of India. One single example—an extreme case I confess—will tend to show what I mean :—For instance, under the word *haste*, we have the sentence, “I write in great haste to save the post,” which is expressed in Hindūstānī by saying, “The post-office is about to close, therefore I have written the letter in (great) haste.” I merely mention this as an instance of that degree of liberty which is allowable in this department of the test. By carefully perusing the Vocabulary, then, and comparing the actual translation with the literal, the student will gradually acquire a facility in expressing himself correctly, without adhering *stiffly* to the *very words* of the English.

Those who are destined to pass a portion of their lives in India may be divided into three classes :—First, Her Majesty’s Civil, Military, and Medical servants, all of whom *must pass* an examination in Hindūstānī ; and for

the use of these the Manual is especially intended, as it will in no small degree assist them in qualifying themselves for passing a creditable examination, more particularly that part of the test which relates to *composition* and *conversation* in the language. Another important class consists of Clerical, Legal, Naval, and Mercantile gentlemen, and all European ladies, who have probably little time or inclination to master the Oriental characters. The third class consists of all Her Majesty's European troops. To the latter two classes a knowledge of the language is essential ; and a thorough perusal of this Manual will enable them to hold intercourse with the people of the country on the ordinary affairs of domestic life. Their stock of words will increase by practice ; and, by knowing the general principles of the grammar, they will be enabled to express themselves in Hindūstānī like rational beings, and not as the jargonists of bygone days, who acquired a villanous smattering of the language, from the lowest of the natives, *by the ear only*, and set at defiance all the rules of grammar and propriety.

I have only to add, that, to all those who wish to acquire some insight into the language through this little work only, without reference to the Oriental character, a few lessons on pronunciation will be all the assistance required ; and if that cannot be had, let it be remembered, as a general rule, that *the vowels are to be sounded as in Italian or German, and the consonants as in English.*

D. FORBES.

BURTON CRESCENT, *March, 1859.*

HINDŪSTĀNĪ MANUAL.

PART I.

SECTION I.

ON THE LETTERS AND PARTS OF SPEECH.

1.—THROUGHOUT the extensive empire of India, from Cape Comorin to Kashmīr, and from the Brahmaputra to the Indus, the Hindūstānī is the language most generally used. It consists of two dialects : that of the Musalmāns, commonly called the *Urdū* or *Rekhta*, and that of the Hindūs, called *Hindī*. The former abounds in words and phrases from the Persian and Arabic ; the latter confines itself to words of native origin, or words borrowed from the Sanskrit. As the two dialects, however, follow, in the main, the same grammatical rules, they are understood here to be both included under the general name Hindūstānī, which means, *par excellence*, the language of Hindūstān.

2.—The following little work has two distinct objects in view :—first, to afford ample materials for exercise in speaking, writing, and composition, to those who have already made some progress in the language, and who have acquired a fair knowledge of one or both of the oriental alphabets ; secondly, to enable those whose time and avocations do not permit them to make a profound study of the language, to acquire at least a fair practical knowledge of it. The Roman character is used throughout as a mere matter of economy ; the same may be easily transferred into either of the oriental characters by the aid of the tables to that effect given in pages 2, 3, &c.

3.—The Persi-Arabic Alphabet as applied to the Hindūstānī :—

1. NAME.	2. DETACHED FORM.	3. POWER.	4. COMBINED FORM.			5. EXEMPLIFICATIONS.		
			<i>Final.</i>	<i>Medial.</i>	<i>Initial.</i>	<i>Final.</i>	<i>Medial.</i>	<i>Initial.</i>
<i>alif</i>	ا	<i>a, &c.</i>	ا	ا	ا	تا	بار	اب
<i>be</i>	ب	<i>b</i>	ب	ب	ب	شب	صبر	بر
<i>pe</i>	پ	<i>p</i>	پ	پ	پ	چپ	نِیپر	پُر
<i>te</i>	ت	<i>t</i>	ت	ت	ت	دست	ستر	تپ
<i>tă</i>	ث	<i>t</i>	ث	ث	ث	پیت	ستا	تپ
<i>so</i>	ث	<i>s</i>	ث	ث	ث	خبث	بشر	ثور
<i>jīm</i>	ج	<i>j</i>	ج	ج	ج	کج	شجر	جبر
<i>che</i>	چ	<i>ch</i>	چ	چ	چ	هیچ	بچه	جُب
<i>ho</i>	ح	<i>h</i>	ح	ح	ح	وُبح	بحر	حر
<i>khē</i>	خ	<i>kh</i>	خ	خ	خ	بخ	تخم	خر
<i>dāl</i>	د	<i>d</i>	د	د	د	صد	فدا	دَر

1. NAME.	2. DETACHED FORM.	3. POWER.	4. COMBINED FORM.			5. EXEMPLIFICATIONS.		
			<i>Final.</i>	<i>Medial.</i>	<i>Initial.</i>	<i>Final.</i>	<i>Medial.</i>	<i>Initial.</i>
<i>ḍā</i>	ڌ	<i>ḍ</i>	ڌ	ڌ	ڌ	صُنْدَ	نَدْرَ	دَالِ
<i>zāl</i>	ز	<i>z</i>	ذ	ذ	ن	كَانِذَ	نَدْرَ	زِمَ
<i>re</i>	ر	<i>r</i>	ر	ر	ر	مَرَّ	مَرَدَ	رَمَ
<i>rā</i>	رَ	<i>r</i>	رَ	رَ	رَ	مُرَّ	بَرَّ	رَوَّارَ
<i>ze</i>	ز	<i>z</i>	ز	ز	ز	گَزَ	بَزَمَ	زَرِ
<i>zhe</i>	ژ	<i>zh</i>	ژ	ژ	ژ	پَاپِژَ	غَرْبَ	زَرْفَ
<i>sīn</i>	س	<i>s</i>	س	س	س	بَسَ	فَسَقَ	سَرِ
<i>shīn</i>	ش	<i>sh</i>	ش	ش	ش	پَشَ	نَشُدَ	شُدَ
<i>ṣād</i>	ص	<i>ṣ</i>	ص	ص	ص	نِصَ	قَصَدَ	صَدَ
<i>ẓād</i>	ض	<i>ẓ</i>	ض	ض	ض	عَضَ	خِضَرَ	ضَدَ
<i>ṭoe</i>	ط	<i>ṭ</i>	ط	ط	ط	خَطَّ	بَطَنَ	طَيَ
<i>ẓoe</i>	ظ	<i>ẓ</i>	ظ	ظ	ظ	حَفِظَ	نَظَرَ	ظَفَرَ

1. NAME.	2. DETACHED FORM.	3. POWER.	4. COMBINED FORM.			5. EXEMPLIFICATIONS.		
			<i>Final.</i>	<i>Medial.</i>	<i>Initial.</i>	<i>Final.</i>	<i>Medial.</i>	<i>Initial.</i>
'aīn ه	ع	'a, &c.	ح	ع	ا	صنع	بُعْد	عسل
ghāīn غ	غ	gh	يغ	غ	ن	تيغ	بَغِي	غُسل
fe ف	ف	f	ف	ف	ف	كف	سفر	فِي
kāf ق	ق	k	ق	ق	ق	بق	سقر	قد
kāf ك	ك	k	ك	ك	ك	يكت	بِكن	كن
gāf گ	گ	g	گ	گ	گ	رنگ	جگر	گر
lām ل	ل	l	ل	ل	ل	گل	عَلَم	لب
mīm م	م	m	م	م	م	ستم	چمن	من
nūn ن	ن	n	ن	ن	ن	صحن	چند	نم
wā, o و	و	w, &c.	و	و	و	بو	پُور	وجد
he ه	ه	h	ه	ه	ه	نه	بها	هُنر
ye ي	ي	y, &c.	ي	ي	ي	بي	حید	يد

In the preceding table, the first column contains the names of the letters as pronounced in India. The second column gives the full detached form of each letter as it is written at the end of a word, when preceded by any of the letters ا, د, ت, ر, ز, or و, which, it may be observed, never alter in form, nor unite with the letter that follows. The third column contains the corresponding English letters, some of which are marked with a dot underneath, which dot or dots serve two purposes; viz., in the first place they indicate that there is a slight difference of sound; and, in the second place, they serve to point out, in the following work, the corresponding Persic letters. The fourth column gives the initial, medial, and final forms of the letters, when combined together in writing. Lastly, in the fifth column are given three words, with a view to show the different forms of the letter opposite. It is needless to say more about the alphabet in this little work, except that it is read from right to left, contrary to ours.

4.—A Table showing the correspondence of the vowels in the Persian, Roman, and Devanāgarī characters:—

VOWELS.	INITIAL.	NON-INITIAL.
ا a अ	اب ab अब	بد bad बद
إ i इ	إس is इस	دین din दिन
أ u उ	أس us उस	بُت but बुत
آ ā आ	آس ās आस	بات bāt बात
او o ओ	اوک ok ओक	سو so सो
أ ū ऊ	أود ūd ऊद	تُو tū तू
اُ au औ	أور aur और	نَو nau नौ

VOWELS.	INITIAL.	NON-INITIAL.
ا اي ء ए	ایک <i>ek</i> एक	بي <i>be</i> बे
إ اِي ٲ ई	ایکھ <i>ikh</i> ईख	سي <i>sī</i> सी
آ ai ऐ	آيسا <i>aisā</i> ऐसा	ہي <i>hai</i> है

These vowels and diphthongs are to be sounded uniformly as follows : *a*, unmarked, is very short, as in the word *America*, or like our *u* in the words *sun* and *pun*;—*i*, short, as in *fit*, *fin*;—*u*, short, as in *put*, *push*, or our *oo* in *foot*;—*ā*, long, as in *far*, *father*;—*o*, long, as in *pole*, *mole*;—*ū*, long, as in *rule*, *fool*;—*au*, like our *ou* in *sound*, or the German *au* in *haus*, a house;—*e*, like our *a* in *fate*, or the French *ê* in *bête*, *tête*;—*ī*, long, as in the words *police*, *machine*, or our *ee* in *bee*, *see*; and *ai*, like our *ai* in *aisle*, or the German *ai* in *Kaisar*, a Cæsar or emperor. The

Arabic termination *علي* is represented in the Roman character by *a* or *ā*, according as its sound is short or long.

5.—A Table showing the agreement of the consonants, Persian, Roman, and Devanāgarī :—

ب <i>b</i> ब	ت <i>t</i> ट	چھ <i>chh</i> छ
بھ <i>bh</i> भ	تھ <i>th</i> ठ	ح <i>h</i> ह
پ <i>p</i> प	ث <i>s</i> स	خ <i>kh</i> ख
پھ <i>ph</i> फ	ج <i>j</i> ज	د <i>d</i> द
ت <i>t</i> त	جھ <i>jh</i> झ	دھ <i>dh</i> ध
تھ <i>th</i> थ	چ <i>ch</i> च	ڈ <i>d</i> ढ

دھ dh ढ	ص s स	کھ kh ख
न z ज	ض z ज	گ g ग
ر r र	ط t त	گھ gh घ
ڑ r ङ	ظ z ज	ل l ल
ڑھ rh ढ	ع ' अ &c.	م m म
ز z ज	غ gh ग	ن n न &c
ژ zh ज	ف f फ	و w व
س s स	ق k क	h ह
श sh श	ک k क	ي y य

The consonants, with few exceptions, are to be pronounced as in English. It remains only to observe, that *ph*, *th*, or *th* do not form a single sound as with us, the former having the sound of *ph* in *up-hill*, and the latter of *th* in *hot-house*. The letters *t* and *d* are softer and more dental than with us; *ch* is uniformly sounded as in *church*, *chin*; *kh* and *gh* are best learned by the ear; the former is forcibly uttered like *ch* in the Scottish word *loch*, or the German *ch* in the word *buch*, a book; *gh* is less forcibly uttered, like the German *g* in *sagen*, *wagen*; *kh* and *gh* without the dash beneath are to be sounded as they are in the compounds *ink-horn* and *dog-house*; *g* is uniformly sounded hard, as in *go*, *give*, never like our *g* in *gem*, *gentle*; *zh* is of rare occurrence, and is sounded like the *j* in the French words *jour*, *jamais*. In a few words from the Persian the letter *w*, though written, is not sounded; in which case it is marked thus, *w*. A final *n* preceded by a long vowel has generally a nasal sound, as in the French words *bon*, *ton*, to denote which sound we shall use *n̄*. We may occasionally use *n* to

denote the Arabic *nūnation*, which may be met with in a few adverbs borrowed from that language ; as in the words *kaṣṣaṇ*, purposely, *ittifāḥaṇ*, accidentally. All the rest of the consonants not here specified are understood to be sounded as in English, or very nearly so. The apostrophe preceding or following a vowel denotes the Arabic letter ع ; and the mark (,) between two vowels denotes the *hamza*. Lastly, a final short *a* unmarked denotes the weak or unaspirated *y* of the Persian character ; as in بندا *banda*, a slave. From these brief hints the attentive student will be enabled, should he feel inclined, to transpose the following dialogues, &c., into either or both of the native characters, an exercise that will greatly contribute to his improvement. This much being premised, we now proceed to treat of the parts of speech, following the same arrangement that holds in the grammar of our own tongue.

I. ARTICLE.

6. The Hindūstānī, like the Latin, has no word which corresponds exactly with our definite article *the* : we occasionally, however, find the demonstrative pronouns *yih*, this, and *wuh*, that, employed as articles when great precision is required ; as will be seen hereafter. The place of our indefinite article *a* or *an* is supplied by the numeral *ek*, one, or the indefinite pronoun *koṭī*, some, a certain ; thus, *ek ādmī* ; or *koṭī ādmī*, a man, some man, or a certain man.

II. SUBSTANTIVES.

7. *Gender*.—There being no neuter gender in Hindūstānī, all substantives are either masculine or feminine, except a few which are of both genders. Males are of course masculine, and females feminine ; but with regard to the genders of the inferior animals, and of all lifeless things, practice alone can determine. We may add as a general rule, however, that all abstract nouns, and lifeless matter in general, ending in *ī* are feminine ; those in *t* are also feminine, if derived from Arabic roots ; and those in *ish*, if derived from Persian verbal roots. As exceptions to this rule, we may mention *pānī*, water, *ghī*, clarified butter, and *motī*, a pearl, which are masculine. All nouns in *t* and *ish*, not restricted as above, and all nouns in *sh*, are uncertain. (*Vide Gram.* pp. 23-26.)

8. *Declension*.—The various relations called cases are expressed in Hindūstānī by means of certain terminations, called

postpositions, added to the substantive. These postpositions, so far as they extend, answer the same purpose as our prepositions, or the various terminations of a Latin or Sanskrit noun. The following scheme will show all the postpositions in common use, together with their signification. As one example will suffice for all the substantives of the language, it is of course expected that the student will commit the same thoroughly to memory.

Declension of a Hindūstānī Noun.

		Singular.	Plural.
Oblique Cases.	Nom.	<i>mard</i> , man, the man	<i>mard</i> , men, the men,
	Gen.	<i>mard-kā</i> , - <i>ke</i> , - <i>kī</i> , of man	<i>mardoñ-kā</i> , - <i>ke</i> , - <i>kī</i> , of, &c.
	D.&A.	<i>mard-ko</i> , to man, or man	<i>mardoñ-ko</i> , to, &c.
	Ablat.	<i>mard-se</i> , from or with man	<i>mardoñ-se</i> , from, &c.
	Locative.	<i>mard-meñ</i> , in man	<i>mardoñ-meñ</i> , in, &c.
		<i>mard-par</i> , on man	<i>mardoñ-par</i> , on, &c.
		<i>mard-tak</i> , up to man	<i>mardoñ-tak</i> , up to, &c.
	Agent	<i>mard-ne</i> , by man	<i>mardoñ-ne</i> , by, &c.
	Voc.	<i>ai mard</i> , O man	<i>ai mardo</i> , O men.

The above scheme or example is applicable to all the substantives of the language, regard being had to the slight modifications or exceptions which we are about to notice. It will be observed that the nominative singular, *mard*, remains unaltered as a basis or root from beginning to end. The nom. plural is the same as the singular. In the genitive plural, the syllable *oñ* (which continues through all the oblique cases) is added between the basis and the various postpositions, the latter being the same as in the singular. The vocative plural always ends in *o*, having dropped the nasal *ñ* of the preceding cases. For the use of *kā*, *ke*, and *kī*, *vide* the section on Syntax.

a. Exception 1.—All feminine nouns are declined exactly like *mard*, except that they add the syllable *eñ* in the nominative plural, or *añ* if the singular ends in *ī*; thus, *mez*, a table; nom. plural, *mezeñ*; *roṭī*, bread, a loaf, nominative plural, *roṭīāñ* or *roṭiyāñ*. In the oblique cases plural they add *oñ*, as in the example already given; thus, *mezoñ-ko*, to the tables, *roṭiyon-se*, from the loaves.

b. Exception 2.—Masculine nouns ending in *ā* or *āñ*, if purely Indian, and many masculines ending in the unmarked *a* or imperceptible *h* (chiefly from the Persian, and often written with a long *ā*), change their final vowel into *e* in the oblique cases singular and nominative plural, and into *oñ* for the oblique

cases plural: this change is called an inflection, and such nouns are said to be inflected. Thus, *kuttā*, a dog; gen. sing. *kutte-kā*, -*ke*, -*kī*, &c.; nom. plur. *kutte*; gen. plur. &c. *kuttoṇ-kā*, -*ke*, -*kī*; voc. plur. *kutto*. So *banda*, a slave; gen. sing. *bande-kā*, -*ke*, -*kī*; nom. plur. *bande*; gen. *bandoṇ-kā*, &c. Masculine nouns in *ā*, which are not purely Hindī, but borrowed from the Arabic, Persian, or Sanskrit, are not necessarily subject to this change or inflection, and such must be learned from practice. For example, *dānā*, a sage, *pitā*, a father, are not inflected; thus gen. sing. *dānā-kā*, &c.; nom. plur. *dānā*; gen. plur. *dānā,ṇ-kā*, &c. Again, *rājā*, a king, may or may not be inflected; as, gen. sing. *rāje-kā* or *rājā-ka*; plur. *rājōṇ-kā* or *rājā,ṇ-kā*, &c., but the inflected form is now rarely used.

III. ADJECTIVES.

9.—Adjectives are generally placed before their substantives, as in English. Adjectives ending in any letter except *ā*, and a few that end in the unmarked or short *a*, are indeclinable. Those ending in *ā*, if purely Indian, are subject to a slight change or inflection in the termination, which, as well as the mode of forming the degrees of comparison, will be noticed in the Syntax. (*Vide* paragraph 24. *)

IV. PRONOUNS.

10.—The personal pronouns are thus declined:—

	Sing.	First Person.	Plur.
Nom.	<i>maiṇ</i> , I.		<i>ham</i> , we.
Gen.	<i>merā</i> , <i>mere</i> , <i>merī</i> .		<i>ham-ārā</i> , - <i>āre</i> , - <i>ārī</i> .
D.&A.	<i>mujh-ko</i> or <i>mujhe</i> .		<i>ham-ko</i> , or - <i>eṇ</i> , or - <i>oṅko</i> , &c.
Ab.	<i>mujh-se</i> .		<i>ham-se</i> , <i>hamoṇ-se</i> .
Loc.	<i>mujh-meṇ</i> , - <i>par</i> , - <i>tak</i> .		<i>ham-meṇ</i> , or <i>hamoṇ-meṇ</i> , &c.
Agt.	<i>maiṇ-ne</i> .		<i>ham-ne</i> , or <i>hamoṇ-ne</i> .
	Sing.	Second Person.	Plur.
Nom.	<i>tū</i> or <i>tain</i> , thou.		<i>tum</i> , you.
Gen.	<i>terā</i> , <i>tere</i> , <i>terī</i> .		<i>tum-hāra</i> , - <i>hāre</i> , - <i>hārī</i> .
D.&A.	<i>tujh-ko</i> or <i>tujhe</i> .		<i>tum-ko</i> , or - <i>heṇ</i> , or - <i>hoṅko</i> .
Ab.	<i>tujh-se</i> .		<i>tum-se</i> , or <i>tumhoṇ-se</i> .
Loc.	<i>tujh-meṇ</i> , - <i>par</i> , - <i>tak</i> .		<i>tum-meṇ</i> or <i>tumhoṇ-meṇ</i> , &c.
Agt.	<i>tū-ne</i> or <i>tain-ne</i> .		<i>tum-ne</i> , or <i>tumhoṇ-ne</i> .

a. It will be observed that the first and second pers. pronouns, 'I' and 'thou,' have a declension peculiar to themselves.

* The student will observe that all references are made, not to the pages of this work, but to the number of the paragraph. When reference is made to my Grammar, the page is indicated.

In the first place, the gen. sing. ends in *rā*, *re*, *rī*, and the gen. plur. in *ārā*, *āre*, *ārī*, instead of the *kā*, *ke*, *kī* of the substantives. The other cases singular are formed by adding the requisite postpositions to the oblique forms or inflections *mujh* and *tujh*: at the same time, the dative and accus. may optionally add *ko* or *e*. The cases denoting the agent sing. are formed by adding *ne* to the nom., as *main-ne* and *tain-ne* or *tū-ne*, and not *mujh-ne*, &c., as one would expect.

11.—The rest of the pronouns are very simple in their declension; all that is requisite is to remember the nom. and oblique form or inflection of each; thus, *yih*, he, &c., inflect. *is-kā*, *-ke*, *-kī*.

	Sing.	Third Person.	Plur.
Nom.	<i>yih</i> , he, she, it, or this.	<i>ye</i> , they, these.	
Gen.	<i>is-kā</i> , <i>-ke</i> , <i>-kī</i> .	<i>in-</i> , or <i>inh-</i> , or <i>inhoñ-kā</i> , <i>-ke</i> , <i>-kī</i> .	
Dat.	<i>is-ko</i> or <i>is-e</i> .	<i>in-</i> , or <i>inh-</i> , or <i>inhoñ-ko</i> or <i>inhoñ</i> .	
Ac.	<i>yih</i> , <i>is-ko</i> , or <i>is-e</i> .	<i>ye</i> , <i>in-ko</i> , or <i>inhoñ</i> , &c.	
Ab.	<i>is-se</i> .	<i>in-</i> , or <i>inh-</i> , or <i>inhoñ-se</i> .	
I.oc.	<i>is-men</i> , <i>-par</i> , <i>-tak</i> .	<i>in-</i> , or <i>inh-</i> , or <i>inhoñ-men</i> , <i>-par</i> , <i>-tak</i> .	
Agt.	<i>is-ne</i> .	<i>in-</i> , or <i>inh-</i> , or <i>inhoñ-ne</i> .	

a. Exactly like *yih* are declined the four following pronouns, of which it will be sufficient here to give the nominative and inflection of each, singular and plural.

Nom.	<i>wuh</i> , he, she, it, that.	<i>we</i> , they or those.
Inflec.	<i>us-kā</i> , <i>-ke</i> , <i>-kī</i> , &c.	<i>un-</i> , <i>unh-</i> , or <i>unhoñ-kā</i> , <i>-ke</i> , <i>-kī</i> .

Interrogative.

Nom.	<i>kaun</i> , who?	<i>kaun</i> , who?
Inflec.	<i>kis-kā</i> , <i>-ke</i> , <i>-kī</i> , &c.	<i>kin-</i> , <i>kinh-</i> , or <i>kinhoñ-kā</i> , <i>-ke</i> , <i>-kī</i> .

Relative.

Nom.	<i>jo</i> , he who, &c.	<i>jo</i> , they who.
Inflec.	<i>jis-kā</i> , <i>-ke</i> , <i>-kī</i> , &c.	<i>jīn-</i> , <i>jīnh-</i> , or <i>jīnhoñ-kā</i> , <i>-ke</i> , <i>-kī</i> .

Correlative.

Nom.	<i>so</i> , that same.	<i>so</i> , those same.
Inflec.	<i>tis-kā</i> , <i>-ke</i> , <i>-kī</i> , &c.	<i>tin-</i> , <i>tinh-</i> , or <i>tinhoñ-kā</i> , <i>-ke</i> , <i>-kī</i> .

b. The following interrogative is applicable either to the singular or plural.

Nom. *kyā*, what? (generally applied to lifeless things).

Inflec. *kāhe-kā*, *-ke*, *-kī*, of what? &c.

Obs. In pure Urdū, however, the oblique cases of *kaun* are used for those of *kyā*. The forms *kāhe kā*, and *kāhe ko*, may occasionally occur, but not the others.

c. The word *āp*, self, is indeclinable ; it gives, as a possessive adjective, *ap-nā*, -ne, -nī, of or relating to self, own. The word *āp* is also employed when addressing, or speaking of, a superior, in the sense of your honour, your worship, his honour, &c., as will be fully explained in the Syntax, paragraph 37.

d. The indefinites are *koṭi* and *kuchh*, some, a, any,—the inflection of both being the same—viz. *kisī* or *kisū*, of which *kisū* is the older form. The plural is *koṭi*, *kaṭi*, or *kaṭi-ek*, some, several. To these may be added *har*, or *har-ek*, every, which has no inflection. *Sab*, every, or all, when accompanied by its substantive, is indeclinable ; but when used by itself, in an emphatic sense, it has *sabhoṇ* for the oblique cases plural ; as, *sab log kahte haiṇ*, all people say ; *sabhoṇ ne kaha*, by all it was said. The compound *jo-koṭi*, whosoever, has a double inflection, *jis-kisī*, -kā, -ke, -kī.

V. VERB.

12.—The Hindūstānī Verb is extremely regular. The Infinitive or verbal noun always ends in *nā* ; as, *girnā*, to fall, also falling,—a masculine noun subject to inflection in the genitive, etc. ; as, *girne kā*, of falling ; *girne ko*, to or for falling. By striking off the syllable *nā* we have the root of the verb, which is also the second person singular of the imperative ; as, *gir*, fall thou. By changing *nā* into *tā* we have the present participle ; as, *girtā*, falling. By leaving out the *n* of the infinitive we have the past participle ; as, *girā*, fallen, except when either of the long vowels *ā* or *o* precedes the *nā* ; in which case, in order to avoid a hiatus, the *n* is changed into *y* ; as, *lānā*, to bring, *lāyā*, brought. From these three principal parts of the verb, viz., *gir*, *girtā*, and *girā*, all the other parts are formed, either by the addition of terminations or by means of the following auxiliary tenses, which must, in the first place, be carefully learned. These auxiliary tenses are only two in number.

1st. PRESENT TENSE.

1. <i>maiṇ hūn</i> , I am.	<i>ham haiṇ</i> , we are.
2. <i>tū hai</i> , thou art.	<i>tum ho</i> , you are.
3. <i>wuh hai</i> , he, she, or it is.	<i>we haiṇ</i> , they are.

2nd. PAST TENSE.

1. <i>maiṇ thā</i> or <i>thī</i> , I was.	<i>ham the</i> or <i>thīn</i> , we were.
2. <i>tū thā</i> or <i>thī</i> , thou wast.	<i>tum the</i> or <i>thīn</i> , you were.
3. <i>wuh thā</i> or <i>thī</i> , he or shewas.	<i>we the</i> or <i>thīn</i> , they were.

a. In the first of the above tenses there is no distinction

between the masculine and feminine genders, but in the second or past tense, the forms *thā* and *the* are used when the nominatives are masculine, and *ihī* and *thīn* when feminine. We may here observe, as a universal rule, that in all the tenses except the aorist and imperative, the *verb* must agree with its nominative in *gender* as well as in *number*; thus, the masculine singular is *ā*, the feminine singular is *ī*, the masc. plur. *e*, and the fem. plur. *īn* (contracted for *iyān*). As a general rule, it is sufficient to add the nasal *n* to the last word of the feminines in the plural; as, *girtī thīn*, not *girtīn thīn*; the latter mode, though not incorrect, is nearly obsolete.

13.—We shall now proceed to a few paradigms, or examples of the conjugation of a neuter or intransitive verb, such as *girnā*, to fall; where it may be observed that the tenses naturally divide themselves into three groups of three tenses each, which tends greatly to assist the memory.

ROOT, *gir*, fall thou; pres. part. *girtā*, falling; past part. *girā*, fallen.

Tenses of the Root.

AORIST. I fall, or shall fall, &c.

1. <i>main gir-ūn</i> , I fall, or shall fall.	<i>ham gir-eñ</i> , we, &c.
2. <i>tū gir-e</i> , thou fallest, &c.	<i>tum gir-o</i> , you, &c.
3. <i>wuh gir-e</i> , he falls, &c.	<i>we gir-eñ</i> , they, &c.

The FUTURE. I shall or will fall, &c.; formed by adding to the aorist *gā* for the masc. and *gī* for the fem. sing.; and *ge* masc. and *gīn* fem. plur.

m.	f.	m.	f.
1. <i>main gir-ūn-gā</i>	<i>-gī.</i>	<i>ham gir-eñ-ge</i>	<i>-gīn.</i>
2. <i>tū gir-e-gā</i>	<i>-gī.</i>	<i>tum gir-o-ge</i>	<i>-gīn.</i>
3. <i>wuh gir-e-gā</i>	<i>-gī.</i>	<i>we gir-eñ-ge</i>	<i>-gīn.</i>

IMPERATIVE. Let me fall, &c.; differing from the aorist only in the second pers. sing.

Sing.	Plur.
1. <i>main gir-ūn</i> , let me fall.	<i>ham gir-eñ</i> , let us, &c.
2. <i>tū gir</i> , fall thou.	<i>tum gir-o</i> , fall ye.
3. <i>wuh gir-e</i> , let him fall.	<i>we gir-eñ</i> , let them, &c.

Tenses of the Present Participle.

The CONDITIONAL. Had I fallen, or (would that) I fell, &c.

1. <i>maiñ girtā</i> , or <i>girtī</i> .	<i>ham gir-te</i> , or <i>tīñ</i> .
2. <i>tū girtā</i> , or <i>girtī</i> .	<i>tum gir-te</i> , or <i>-tīñ</i> .
3. <i>wuh girtā</i> , or <i>girtī</i> .	<i>we gir-te</i> , or <i>-tīñ</i> .

PRESENT. I fall, or am falling, &c.

m.	f.	m.	f.
1. <i>maiñ girtā hūñ</i> , or <i>girtī hūñ</i> .		<i>ham girte haiñ</i> , or <i>girtī haiñ</i> .	
2. <i>tū girtā hai</i> , or <i>girtī hai</i> .		<i>tum girte ho</i> , or <i>girtī ho</i> .	
3. <i>wuh girtā hai</i> , or <i>girtī hai</i> .		<i>we girte haiñ</i> , or <i>girtī haiñ</i> .	

IMPERFECT. I was falling, &c.

m.	f.	m.	f.
1. <i>maiñ girtā thā</i> , or <i>girtī thī</i> .		<i>ham girte the</i> , or <i>girtī thīñ</i> .	
2. <i>tū girtā thā</i> , or <i>girtī thī</i> .		<i>tum girte the</i> , or <i>girtī thīñ</i> .	
3. <i>wuh girtā thā</i> , or <i>girtī thī</i> .		<i>we girte the</i> , or <i>girtī thīñ</i> .	

Tenses of the Past Participle.

PAST TENSE. I fell.

m.	f.	m.	f.
1. <i>maiñ girā</i> , or <i>girī</i> .		<i>ham gire</i> , or <i>girīñ</i> .	
2. <i>tū girā</i> , or <i>girī</i> .		<i>tum gire</i> , or <i>girīñ</i> .	
3. <i>wuh girā</i> , or <i>girī</i> .		<i>we gire</i> , or <i>girīñ</i> .	

PERFECT. I have fallen.

m.	f.	m.	f.
1. <i>maiñ girā hūñ</i> , or <i>girī hūñ</i> .		<i>ham gire, girī</i> , <i>haiñ</i> , &c.	
2. <i>tū girā hai</i> , or <i>girī hai</i> .		<i>tum gire, girī</i> , <i>ho</i> , &c.	
3. <i>wuh girā hai</i> , or <i>girī hai</i> .		<i>we gire, girī</i> , <i>haiñ</i> , &c.	

PLUPERFECT. I had fallen.

m.	f.	m.	f.
1. <i>maiñ girā thā</i> , or <i>girī thī</i> .		<i>ham gire the</i> , or <i>girī thīñ</i> .	
2. <i>tū girā thā</i> , or <i>girī thī</i> .		<i>tum gire the</i> , or <i>girī thīñ</i> .	
3. <i>wuh girā thā</i> , or <i>girī thī</i> .		<i>we gire the</i> , or <i>girī thīñ</i> .	

14.—The next is a verb of very extensive use in the language, and conjugated precisely like the preceding.

Honā, to Be or Become.

ROOT, *ho*, pres. part. *hotā*, past part. *hū,ā*.

Tenses of the Root.

AORIST. I be, or shall be, or should be, &c.

1. <i>maiñ ho,ūñ</i> , or <i>hoñ</i> .		<i>ham howeñ</i> , <i>ho,eñ</i> , or <i>hoñ</i> .
2. <i>tū howe</i> , <i>ho,e</i> , or <i>ho</i> .		<i>tum ho</i> .
3. <i>wuh howe</i> , <i>ho,e</i> , or <i>ho</i> .		<i>we howeñ</i> , <i>ho,eñ</i> , or <i>hoñ</i> .

FUTURE. I shall or will be, &c.

1. <i>maiñ ho,ūñgā</i> , or <i>hoñgā</i> or <i>-gī</i> .		<i>ham howeñge</i> , &c.
2. <i>tū howegā</i> , <i>ho,egā</i> , &c.		<i>tum ho,ge</i> , &c.
3. <i>wuh howegā</i> , <i>ho,egā</i> , &c.		<i>we howeñge</i> , &c.

IMPERATIVE. Let me be, &c.

1. <i>maiñ ho,ūñ</i> , or <i>hoñ</i> .		<i>ham howeñ</i> , <i>ho,eñ</i> , or <i>hoñ</i> .
2. <i>tū howe</i> , <i>ho,e</i> , or <i>ho</i> .		<i>tum ho</i> .
3. <i>wuh howe</i> , <i>ho,e</i> , or <i>ho</i> .		<i>we howeñ</i> , <i>ho,eñ</i> , or <i>hoñ</i> .

Tenses of the Present Participle.

INDEFINITE. Had I been, or (would that) I had been.

1. <i>maiñ</i> }	} <i>hotā</i> or <i>hotī</i> .		1. <i>ham</i> }	} <i>hote</i> or <i>hotīñ</i> .
2. <i>tū</i> }			2. <i>tum</i> }	
3. <i>wuh</i> }			3. <i>we</i> }	

PRESENT. I am, or become.

1. <i>maiñ hotā-</i> , or <i>hotī-hūñ</i> .		1. <i>ham hote-</i> , or <i>hotī-haiñ</i> .
2. <i>tū hotā-</i> , or <i>hotī-hai</i> .		2. <i>tum hote-</i> , or <i>hotī-ho</i> .
3. <i>wuh hotā-</i> , or <i>hotī-hai</i> .		3. <i>we hote-</i> , or <i>hotī-haiñ</i> .

IMPERFECT. I was becoming.

1. <i>maiñ</i> }	} <i>hotā thā</i> , or <i>hotī thī</i> .		1. <i>ham</i> }	} <i>hote the</i> , or <i>hotī thīñ</i> .
2. <i>tū</i> }			2. <i>tum</i> }	
3. <i>wuh</i> }			3. <i>we</i> }	

Tenses of the Past Participle.

PAST TENSE. I was or became.

1. <i>main</i>	} <i>hūā, or hūī.</i>		1. <i>ham</i>	} <i>hūe, or hūīr.</i>
2. <i>tū</i>			2. <i>tum</i>	
3. <i>wuh</i>			3. <i>we</i>	

PERFECT. I have been or become.

1. <i>main hūā-, or hūī-hūn.</i>		1. <i>ham hūe-, or hūī-hain.</i>
2. <i>tū hūā-, or hūī-hai.</i>		2. <i>tum hūe-, or hūī-ho.</i>
3. <i>wuh hūā-, or hūī-hai.</i>		3. <i>we hūe-, or hūī-hain.</i>

PLUPERFECT. I had been or become.

1. <i>main</i>	} <i>hūā thā,</i>		1. <i>ham</i>	} <i>hūe the.</i>
2. <i>tū</i>			2. <i>tum</i>	
3. <i>wuh</i>			3. <i>we</i>	
	or			or
	<i>hūī thī.</i>			<i>hūī thīn.</i>

15.—By the aid of the aorist and future of the verb *honā* we are enabled to add four more tenses, if required, to all other verbs. Thus, let us re-assume *girnā*, to fall, where we have—

Additional Tenses of the Present Participle.

IMPERFECT POTENTIAL. I may be falling, &c.

1. <i>main girtā- or girtī-ho,ūn</i>		<i>ham girte or girtī howen, ho,ēn.</i>
or <i>hoñ, &c.</i>		or <i>hoñ.</i>
2. <i>tū girtā, &c. howe, ho,e, ho.</i>		<i>tum girte, &c. ho.</i>
3. <i>wuh girtā, &c. howe, ho,e.</i>		<i>we girte, &c. howen, ho,ēn, or</i>
<i>ho, &c.</i>		<i>hoñ.</i>

IMPERFECT FUTURE. I shall be falling, &c.

1. <i>main girtā, &c. ho,ūngā, or</i>		<i>ham girte howenge, ho,enge, or</i>
<i>hoṅā or girtī ho,ūngī, &c.</i>		<i>hoṅe, &c.</i>
2. <i>tū girtā howegā, ho,egā, or</i>		<i>tum girte, hoge, &c.</i>
<i>hogā, &c.</i>		
3. <i>wuh girtā howegā, ho,egā,</i>		<i>we girte howenge, ho,enge, or</i>
<i>hogā, &c.</i>		<i>hoṅe, &c.</i>

Additional Tenses of the Past Participle.

PERFECT POTENTIAL. I may have fallen.

- | | | |
|---|--|--|
| 1. <i>maiñ girā</i> or <i>girī ho, ũñ</i> , &c. | | <i>ham gire</i> or <i>girī howeñ</i> , &c. |
| 2. <i>tū girā</i> or <i>girī howe</i> , &c. | | <i>tum gire</i> or <i>girī ho</i> , &c. |
| 3. <i>wuh girā</i> or <i>girī howe</i> , &c. | | <i>we gire</i> or <i>girī howeñ</i> , &c. |

PERFECT FUTURE. I shall have fallen, or I may have fallen.

- | | | |
|------------------------------------|--|-------------------------------|
| 1. <i>maiñ girā ho, ũngā</i> , &c. | | <i>ham gire howeñge</i> , &c. |
| 2. <i>tū girā howegā</i> , &c. | | <i>tum gire ho, oge</i> , &c. |
| 3. <i>wuh girā howega</i> , &c. | | <i>we gire howeñge</i> , &c. |

16.—In the following paradigm of the verb *bolnā*, to speak, all the tenses may be seen at one view.

INFINITIVE. *Bolnā*, to Speak or Say.

ROOT, *bol*, speak. PRES. PARTICIPLE, *boltā*, speaking.

PAST, *bolā*, spoken.

Tenses of the Root.

- | | | |
|--------------------------------------|--|--|
| Aorist. I speak, or shall speak, &c. | | <i>maiñ bolūñ</i> , <i>tū bole</i> , &c. |
| Future. I shall or will speak, &c. | | <i>maiñ bolūñ-gā</i> or <i>-gī</i> , <i>tū bole-gā</i> or <i>-gī</i> , &c. |
| Impera. Let me speak, &c. | | <i>maiñ bolūñ</i> , <i>tū bol</i> , &c. |

Tenses of the Present Participle.

- | | | |
|-----------------------------------|--|---|
| Indefinite. Had I spoken, &c. | | <i>maiñ bol-tā</i> or <i>-tī</i> , <i>tū bol-tā</i> or <i>-tī</i> , &c. |
| Present. I am speaking. | | <i>maiñ bol-tā</i> or <i>-tī hūñ</i> . |
| Imperfect. I was speaking. | | <i>maiñ bol-tā-thā</i> or <i>bol-tī-thī</i> . |
| Imp. Poten. I may be speaking. | | <i>maiñ bol-tā</i> or <i>-tī ho, ũñ</i> . |
| Imperf. Fut. I shall be speaking. | | <i>maiñ bol-tā ho, ũngā</i> or <i>bol-ti ho, ũngī</i> . |

Tenses of the Past Participle.

- | | | |
|---------------------------------|--|---|
| Past. I spoke, &c. | | <i>maiñ bolā</i> or <i>bolī</i> , &c. |
| Perfect. I have spoken. | | <i>maiñ bolā hūñ</i> or <i>bolī hūñ</i> . |
| Pluperf. I had spoken. | | <i>maiñ bolā thā</i> or <i>bolī-thī</i> . |
| Perf. Pot. I may have spoken. | | <i>maiñ bolā-ho, ũñ</i> or <i>bolī-ho, ũñ</i> . |
| Perf. Fut. I shall have spoken. | | <i>maiñ bolā ho, ũngā</i> or <i>bolī ho, ũngī</i> . |

a. There are a few other verbal expressions that may be noticed here. 1st. Every infinitive in the language will furnish the *verbal noun of agency*, by changing *nā* into *ne*, and adding *wālā* (subject, of course, to inflections) for the masculine, and *wālī* for the feminine; thus, *bolne-wālā*, the speaker, or he who speaks; *bolne-wālī*, the female speaker, or she who speaks: so *likhnā*, to write; *likhne-wālā*, the writer; *likhne-wālī*, the (female) writer. 2nd. There is an indeclinable participle, called the past conjunctive, of very frequent occurrence in the language, formed from the root: and, in fact, the mere root, without any addition, frequently suffices; thus, *bol*, or *bol-ke*, or *bol-kar*, or *bol-karke*, or *bol-karkar*, all denote *having spoken*. In a sentence this participle saves the use of the conjunction *aur*, 'and;' thus, instead of saying, he arose and spoke (*wuh uthā aur bolā*), the Hindūstānī idiom is *wuh uth* (or *uth-ke*, &c.) *bolā*, he having arisen spoke. 3rd. There is a kind of adverbial expression formed by changing the final *tā* of the present participle into *te*, and affixing the syllable *hī*: thus, *bolte-hī*, on speaking, or on the instant of speaking. 4th. There is a sort of respectful imperative, or precative, formed by adding *iye* or *iyō* to the root when it ends in a consonant, and *jiye* or *jiyō* when it ends with the vowels *i* or *ū*; thus from *bol*, *boliye*, or *boliyō*, be pleased to speak; so from the old root *kī* (of *kīnā*, to do or make) comes *kījiye* or *kījiyō*, also *kīje* or *kījō*, be pleased to do. A respectful future is also formed in like manner; as, *boliyegā* or *āp boliyegā*, your honour will be pleased to speak.

b. We may further observe, that the four additional tenses (par. 15) are, comparatively speaking, of rare occurrence; therefore the student need not at first burden his memory with them. Thus the really serviceable tenses will be reduced to the sacred number nine; and it will further assist the memory to view them as *thrice three*; viz. three tenses from the Root.—the Aorist, Future, and Imperative; three from the Present Participle,—the Indefinite, the Present, and the Imperfect; lastly, three from the Past Participle,—the Past, the Perfect, and Pluperfect. The tense called the Indefinite, *main boltā*, is never a present tense, but whether preceded by a conjunction or not has the sense of a past conditional or optative; as, *agar main boltā*, if I had spoken: the auxiliary verb in the present and imperfect tenses being occasionally omitted leads to their being mistaken for the conditional.

17.—The Passive voice is formed in Hindūstānī by prefixing the past participle to the various tenses of the word *jānā*, to go; and as this is a verb of frequent occurrence, not so much in

forming the passive voice (which is of very rare occurrence), but as a useful member in the formation of compound verbs, we shall here give its *nine useful* tenses. The past participle of *jānā* is *gayā*, being one of the very few irregularities which occur in Hindūstānī verbs: the regular form *jāyī* is used in certain compounds only.

INFIN. *jānā*, to go. ROOT, *jā*. PRES. PART. *jātā*.
PAST PART. *gayā*.

Tenses of the ROOT.

Aorist. *maiñ jā,ūñ*, I go, or shall go; *tū jā-e* or *jāwe*, &c.
Future. *maiñ jā,ūñ-gā* or *-gī*; *tū jā-e-gā* or *-gī*, &c.
Imperative. *maiñ jā,ūñ*, *tū jā*, *wuh jā-e* or *jāwe*, &c.

Tenses of the PRESENT PARTICIPLE.

Indefinite. *maiñ jātā* or *jātī*; *tū jātā* or *jātī*, &c.
Present. *maiñ jātā* or *jātī hūñ*; *tū jātā* or *jātī hai*, &c.
Imperfect. *maiñ jātā thā* or *jātī thī*; *tū jātā thā* or *jātī thī*, &c.

Tenses of the PAST PARTICIPLE.

Past. *maiñ gaya* or *ga-ī*; *tū gayā*, &c.
Perfect. *maiñ gayā hūñ* or *ga,ī hūñ*; *tū gayā hai*, &c.
Pluperfect. *maiñ gayā thā* or *ga,ī thī*; *tū gayā thā*, &c.

Now, to form the passive voice of any active or transitive verb in the language (when such a rarity is required), we have merely to insert the past participle of such verb immediately before the various tenses of *jānā*. The participle must of course agree with the nominative in gender and number, as is the case in Latin and French. Thus *mārnā*, to strike, past participle *mārā*, struck or stricken; the aorist of the passive voice will be—

maiñ mārā jā,ūñ,
tū mārā jā,e,
wuh mārā jā,e,
ham māre jā,ēñ,
tum māre jā,o,
we māre jā,ēñ,

I shall or should be struck.
thou wilt or would be struck.
he will or would be struck.
we shall or should be struck.
you will or would be struck.
they will or would be struck.

When the nominatives are feminine, the participle will become *mārī* throughout; thus, *wuh mārī ga,ī thī*, she had been beaten; *we mārī ga,ī thīñ*, they (females) had been beaten.

18.—Another verb of very frequent occurrence is the active or transitive verb *karnā*, to do or make. Like *jānā*, it forms its

past participle irregularly, being *kiyā* (seldom *karā*, the regular form). As it holds a very important rank in the formation of compounds, and at the same time serves to show a peculiarity in transitive verbs which will be fully explained hereafter, we shall here subjoin its *nine useful* tenses.

INFIN. *karnā*, to do. ROOT, *kar*. PRES. PART. *kartā*.
PAST PART. *kiyā*.

Tenses of the ROOT.

Aorist. *maiñ karūñ, tū kare, wuh kare, &c.*
Future. *maiñ karūñgā, tū karegā, wuh karegā, &c.*
Imperative. *maiñ karūñ, tū kar, wuh kare, &c.*

Tenses of the PRESENT PARTICIPLE.

Indefinite. *maiñ kartā, tū kartā, &c.*
Present. *maiñ kartā hūñ, tū kartā hai, &c.*
Imperfect. *maiñ kartā thā, tū kartā thā, &c.*

Tenses of the PAST PARTICIPLE.

Past. *maiñ-ne kiyā, tū-ne kiyā, us-ne kiyā, &c.*
Perfect. *maiñ-ne kiyā hai, tū-ne kiyā hai, &c.*
Pluperfect. *maiñ-ne kiyā thā, tū-ne kiyā thā, &c.*

a. The peculiarity here, which applies to almost all transitive verbs, is, that in the tenses of the past participle, we see what ought to be the nominative changed into that form of the ablative denoting the agent, indicated by the particle *ne*, 'by.' The verb then no longer agrees with the agent, or what we should call the nominative, but is either used in the simple form of the masculine singular as above, or agrees in gender and number with the object or *thing done*, as will be shown more fully in our remarks on syntax or composition.

VI. ADVERBS.

19.—In Hindūstānī the adverbs present few peculiarities. Most adjectives may be used adverbially when occasion requires; as, *wuh achchhā boltā hai*, he speaks well. It may be proper to mention here a series of useful adverbs derived from the five pronouns, *yih* or *yah*, this; *wuh* or *wah*, that; *kaun*, who? *jo*, he who; and *so* or *taun*, that same. This quintuple series, or "philological harp," used to be a favourite theme with Dr. Gilchrist. Some of the series (viz. 5, 6, and 7) are adjectives as well as adverbs.

DR. GILCHRIST'S PHILOLOGICAL HARP.

ADVERBS.

	Near.	Remote.	Interrogative.	Relative.	Correlative.	Denoting.
1	<i>yih</i> , this.	<i>wuh</i> , that.	<i>kaun</i> , who?	<i>jaun</i> , who, which.	<i>taun</i> , that same.	
	<i>ab</i> , now.	(<i>us-wakl</i>), then.	<i>kab</i> , <i>kad</i> , } when?	<i>jab</i> , <i>jad</i> , } when.	<i>tab</i> , <i>tad</i> , } then.	Time.
2	<i>yahān</i> , here	<i>wahān</i> , there.	<i>kahān</i> , where?	<i>jahān</i> , wherever.	<i>tahān</i> , there.	} Place.
3	<i>idhar</i> , hither.	<i>udhar</i> , thither.	<i>kidhar</i> , whither?	<i>jidhar</i> , whither.	<i>tidhar</i> , thither.	
4	<i>yūn</i> , thus.	<i>wūn</i> , in that way.	<i>kyūn</i> , how?	<i>jyūn</i> , as.	<i>tyūn</i> , so.	Manner.
5	<i>aisā</i> , like this.	<i>waisā</i> , like that.	<i>kaisā</i> , likewise?	<i>jaisā</i> , like which.	<i>taisā</i> , { like the same.	Likeness.
6	<i>ittā</i> , } this <i>ettā</i> , } much.	<i>ūttā</i> , { that much.	<i>kittā</i> , } how <i>kettā</i> , } much?	<i>jittā</i> , } as <i>jettā</i> , } much.	<i>tittā</i> , } so <i>tettā</i> , } much.	Quantity.
7	<i>itnā</i> , } this <i>etnā</i> , } many.	<i>ūtnā</i> , { that many.	<i>kitnā</i> , } how <i>ketnā</i> , } many?	<i>jitnā</i> , } as <i>jettnā</i> , } many.	<i>titnā</i> , } so <i>tetnā</i> , } many.	Number or Quantity.

a. From the first series we have other adverbs rendered more emphatic by the addition of *hī*, &c. ; thus, *abhī*, just now ; *kabhī*, *kabhū*, or *kadhī*, ever, &c. From the 2nd series, by changing *ān* into *īn* ; thus, *yahīn*, exactly here ; *kahīn*, whereabouts, somewhere, &c. From the 4th, *yūnhīn*, in this very way ; *wūnhīn*, in that very way, thereupon, at that very time, exactly. The 1st, 2nd, and 3rd series may be modified with the postposition *se*, from, and *tak*, until ; as, *ab-se*, from the present time ; *yahān-tak*, thus far ; *idhar-se*, from this direction, &c. Nos. 5, 6, and 7 are at the same time adjectives subject to inflection ; and we may add, in conclusion, that when declinable adjectives in *ā* are used adverbially, they are employed in the simple or crude form, that is, the nominative singular masculine.

b. The following adverbs of time are very peculiar : *kal*, to-morrow or yesterday ; *parson*, the day after to-morrow or the day before yesterday ; *turson*, the third day from this, past or to come ; *narson*, the fourth day from the present time. Of course the reader or hearer will be able to perceive from the context whether these words refer to the past or future.

VII. PREPOSITIONS.

20.—The Hindūstānī does not, strictly speaking, possess that part of speech which we call a preposition ; the deficiency, however, is amply supplied either by the postpositions already mentioned in the declension of the Noun, No. 5, or by employing certain substantives expressive of time, place, situation, &c. Such words are (improperly) called "compound postpositions," a very absurd term ; for it so happens that they are neither *compounds* nor *postpositions*. They are, in fact, substantives in an oblique case, having a postposition generally understood. The majority of them are masculine, and consequently require the substantive which they govern to be put in the genitive case with the postposition *ke*. This will be easily understood by a few examples ; thus, 'before the house' will be expressed in Hindūstānī 'in front of the house ;' as, *ghar ke āge*, or *āge ghar ke*, where the word *āge* is itself in the ablative or locative case, *men* (in) being understood. So, 'with the man' is literally 'in company of the man ;' as, *mard ke sāth*, i.e. *sāth men*. It is matter of indifference whether these particles precede or follow the substantive they govern.

a. The following prepositions are masculine, and require the genitive in *ke* ; viz. *āge*, before (i.e. *āge men*, in front, from *āgā*, the front) ; *andar*, within (i.e. in the inside of) ; *ūpar*, above ;

bā'is, by reason (of); *barābar*, even with; *bāhar*, without (not within); *ba'd*, after (time); *pīchhe*, behind, in the rear; *bīch*, in, among; *pār*, over, across; *pās*, near; *baghair*, without (in want of); *tale*, under; *sāth*, with; *sāmhne*, before; *sabab*, because (of); *siwā*, except; *kane*, near; *gird*, around; *liye*, for, on account (of); *māre*, through; *muṭābik* and *muwāfiq*, conformable (to), like; *mūjib*, by means (of); *nazdik*, near; *nīche*, beneath; *wāste*, on account of; *hāth*, by means of. (*Vide* Hind. Gram. p. 71.)

b. The following are feminine, and consequently the noun which they govern must have the genitive in *kī*; viz. *bābat*, concerning (*i.e.* on the subject of); *jihat*, on account (of); *khātir*, for the sake (of); *tarah*, like (after the manner of); *taraf*, towards, in the direction; *ma'rifat*, through (or by means of); *nisbat*, relative to; *zabānī*, from the report (of). Examples: *mard kī khātir*, for the sake of the man; *shahr kī taraf*, towards (in the direction of) the city.

c. A few prepositions govern the genitive with *ke* or *kī*, according as they precede or follow the substantive; thus, when the word *mānind*, denoting likeness, comes first, *ke* is used, and if last, *kī*; as, *mānind sher ke*, or *sher kī mānind*, like a tiger. There are several other words which seem to follow the same rule, instances of which occur in the *Bagh o Bahār*; thus, *be marzī huzūr ke*, without consent of her Majesty. (*Vide* Hind. Gram. p. 98, *a*.)

d. The following prepositions are frequently to be met with, along with words and phrases from the Arabic and Persian, which enter so frequently into Hindūstānī. Examples: *az*, from; *illā*, except; *ba*, by, in; *bā*, with; *be*, without; *bar*, on, in; *bilā*, without (not possessing); *dar*, in; *'alā*, upon; *'an*, from; *'ind*, near; *fī*, in; *ka*, like; *li*, to, for; *ma'*, with; *min*, from.

VIII. CONJUNCTIONS.

21.—Conjunctions and Interjections in Hindūstānī offer no peculiarity differing from those of other languages: hence it will suffice to subjoin a list of the more useful of each. The conjunctions in particular, being of frequent occurrence, ought to be committed to memory. The following are among the most useful: *aur*, *au*, *wa*, *o*, and; *jō*, *agar*, if; *war*, (for *wa-agar*), and if; *agarchi*, although; *warna* (for *wa-gar-na*), if not; *magar*, except; *lekin*, *wa-lekin*, but; *balki*, moreover, nay, besides, on the contrary; *par*, but, yet; *bhī*, also, even;

to, *pas*, then, therefore ; *ki*, that, thus, as, whether, or, &c. ; *kyūnki*, because ; *goki*, although ; *goyā*, as, if ; *nahin-to*, otherwise ; *harchand*, although, however much ; *hanoz*, yet ; *khwāh*, whether ; *yā*, either, or, &c.

IX. INTERJECTIONS.

22.—The following list includes the more common :—*shābash!* (*shād-bāsh*), happiness or good luck to you ! *āfirīn!* well done ! wonderful ! *wāh-wāh*, admirable ! *kyā khūb*, how excellent ! *dhanī-dhan*, how fortunate ! *wāh jī!* *kyā-bāt hai!* what an affair !—all expressive of admiration and encouragement, like bravo ! well done ! &c. But *bāp re* (O father) ! astonishing ! dreadful ! *hāe hāe*, *hae hae*, *wāe wāe*, *wāe wa-elā!* alas, alas ! alackaday ! woe's me ! *hat*, *chhī-chhī*, tush, pshaw, pish, fie fie ! *dūr*, *dut*, avaunt ! express sorrow, contempt, and aversion. *Ai*, o, Oh ! *re* or *are*, holla, you ! are used in calling attention, —the last two in a disrespectful way ; *re* (m.) or *rī* (f.) agrees in gender with the object of address ; as, *launde re*, you boy ! *laundī rī*, you girl !

X. NUMERALS.

23.—In Hindūstānī the numerals are less regular than they are in most European languages. With us, when we know the first ten or twenty numbers, we have a key to the whole ; in Hindūstānī it is necessary to commit to memory all the numbers up to 100, which we accordingly here subjoin :—

CARDINAL NUMBERS.

1 <i>ek</i>	17 <i>satrah</i>	33 <i>tetis</i> or <i>taintis</i>
2 <i>do</i>	18 <i>aṭhārah</i>	34 <i>chautis</i>
3 <i>tīn</i>	19 <i>unīs</i>	35 <i>paintis</i>
4 <i>chār</i>	20 <i>bīs</i>	36 <i>chhattis</i>
5 <i>pāñch</i>	21 <i>ikkīs</i>	37 <i>saintis</i>
6 <i>chha</i> or <i>chhs</i>	22 <i>bāṭis</i>	38 <i>aṭhtis</i> or <i>aṭtis</i>
7 <i>sāt</i>	23 <i>teṭis</i>	39 <i>untālīs</i> or <i>uncha</i>
8 <i>āṭh</i>	24 <i>chaubīs</i>	<i>līs</i>
9 <i>nau</i>	25 <i>pachīs</i>	40 <i>chālīs</i>
10 <i>das</i>	26 <i>chhabbīs</i>	41 <i>iktālīs</i>
11 <i>igārah</i>	27 <i>satāṭis</i>	42 <i>be,ālīs</i>
12 <i>bārah</i>	28 <i>aṭhāṭis</i>	43 <i>tetālīs</i> or <i>taintālīs</i>
13 <i>terah</i>	29 <i>untis</i>	44 <i>chau,ālīs</i>
14 <i>chaudah</i>	30 <i>tīs</i>	45 <i>paintālīs</i>
15 <i>pandrah</i>	31 <i>iktīs</i>	46 <i>chhe,ālīs</i>
16 <i>solah</i>	32 <i>batīs</i>	47 <i>saintālīs</i>

48 <i>aṭhālīs</i> or <i>aṭālīs</i>	66 <i>che,āsath</i> or	84 <i>chaurāsī</i>
49 <i>unchās</i>	<i>chhachhaṭ</i>	85 <i>pachāsī</i>
50 <i>pachās</i>	67 <i>sarsaṭh</i>	86 <i>chhe,āsī</i>
51 <i>ikāwan</i>	68 <i>aṭhsaṭh</i> or <i>aṛsaṭh</i>	87 <i>satāsī</i>
52 <i>bāwan</i>	69 <i>unhattar</i>	88 <i>aṭhāsī</i>
53 <i>tirpan</i>	70 <i>sattar</i>	89 <i>nau,āsī</i>
54 <i>chawwan</i>	71 <i>ikhattar</i>	90 <i>nawwe</i>
55 <i>pachpan</i> or <i>pach-</i>	72 <i>bahattar</i>	91 <i>ikānwe</i> or <i>ekān-</i>
<i>āwan</i>	73 <i>tihattar</i>	<i>awwe</i>
56 <i>chhappan</i>	74 <i>chauhattar</i>	92 <i>bānwe</i> or <i>birān-</i>
57 <i>satāwan</i>	75 <i>pachhattar</i>	<i>awwe</i>
58 <i>aṭhāwan</i>	76 <i>chhahattar</i>	93 <i>tirānwe</i> or <i>tirān-</i>
59 <i>unsath</i>	77 <i>sathattar</i>	<i>awwe</i>
60 <i>sāṭh</i>	78 <i>aṭhattar</i>	94 <i>chaurānwe</i>
61 <i>iksath</i>	79 <i>unāsī</i>	95 <i>pachānwe</i>
62 <i>bāsath</i>	80 <i>assī</i>	96 <i>chhe,ānwe</i>
63 <i>tirsath</i> or <i>tresath</i>	81 <i>ikāsī</i>	97 <i>satānwe</i>
64 <i>chausath</i>	82 <i>be,āsī</i> or <i>biyāsī</i>	98 <i>aṭhānwe</i>
65 <i>paiṁsath</i>	83 <i>tirāsī</i>	99 <i>ninānwe</i>

sau or *sai*, a hundred ; *hazār*, a thousand ; *lākh*, a hundred thousand ; *karor*, a hundred *lākh*s, or ten millions.

a. Above a hundred, the numbers proceed regularly ; thus,—*ek sau ek*, 101 ; *do sau das*, 210 ; *ek hazār āṭh sau aṭhālīs* or *aṭhārah sau aṭhālīs*, 1848 ; *ek hazār do sau paiṁsath* or *bārah sau paiṁsath*, 1265. The ordinal numbers, from the seventh upwards, are regularly formed from the cardinals by adding the terminations *wān*, *weñ*, or *wiñ*. The first four of the ordinals are *pahlā*, or *pahilā*, or *paihlā*, first ; *dūsrā*, second ; *tīsrā*, third ; and *chauthā*, fourth ; then *pānch-wān*, *-weñ*, *-wiñ*, the fifth is quite regular ; but *chhaṭwān*, the sixth, inserts *ṭ*, after which they all follow the rule ; as, *aṭhwān*, the eighth, *daswān*, the tenth, &c.

b. The following are used as collective numbers in the same sense as we say a dozen, a score ; viz. *gandā*, a four ; *gāhī*, a five ; *korī*, or *bīsī*, a score ; *chālīsā*, a forty ; *saiṅrā*, a hundred ; *hazār*, a thousand ; *lākh*, a hundred thousand ; and *karor*, ten millions. But the most vexatious of all are the fractional numbers ; to make use of which requires some kind of mental arithmetic, as the following specimens will show ; thus—

<i>pāo</i> , or <i>chauth</i> , or	<i>pawan</i> or <i>paunā</i> ...	$\frac{3}{4}$
<i>chauthā,ī</i>	<i>sawā</i>	$1\frac{1}{4}$
<i>tihā,ī</i>	<i>ḍerh</i>	$1\frac{1}{2}$
<i>ādḥā</i>	<i>aṛhā,ī</i>	$2\frac{1}{2}$

The word *paune* prefixed to a number denotes one quarter minus the number ; as *paune do*, $2 - \frac{1}{4}$, or $1\frac{3}{4}$. The word *sawā* denotes a quarter added ; as, *sawā do*, $2\frac{1}{4}$. The word *sārhe* denotes a half added ; as, *sārhe tīn*, $3\frac{1}{2}$. The words *deṛh*, $1\frac{1}{2}$, and *aṛhā,ī*, $2\frac{1}{2}$, when used with collective numbers, as 100, 1,000, &c., denote multiplication ; as, *deṛh-sau*, $1\frac{1}{2} \times 100$ or 150 ; so, *aṛhā,ī hazār*, $2\frac{1}{2} \times 1,000 = 2,500$.

c. The Hindūs were the inventors of the ten numerical ciphers or figures of arithmetic. From India the invention found its way among the Arabs, and through these it reached Europe. The following are the three varieties of the ten ciphers :—

European... 1 2 3 4 5 6 7 8 9 10

Arabian..... ١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠

Hindū १ २ ३ ४ ५ ६ ७ ८ ९ १०

These ciphers are employed from left to right, as among ourselves. Even the Arabs, who read from right to left, still write their numbers as we do ; thus—

$$1859 = 1859 = १८५९$$

The following are the days of the week in Urdū and Hindī :—

Urdū.	Hindī.
<i>Itwār</i> or <i>Shamba</i> .	<i>Ādityawār</i> .
<i>Pir</i> or <i>Du-shamba</i> .	<i>Somwār</i> .
<i>Mangal</i> .	<i>Mangalwār</i> .
<i>Buddh</i> .	<i>Buddh-wār</i> .
<i>Jum'e'rāt</i> .	<i>Brihaspat-wār</i> .
<i>Juma'</i>	<i>Shukrwār</i> ,
<i>Sanīchar</i> .	<i>Shanīshar</i> .

SECTION II.

OF SYNTAX, OR COMPOSITION OF SENTENCES;

*Together with a Series of Familiar Phrases and
Grammatical Exercises.*

LESSON I.

24.—We have already mentioned that adjectives generally precede their substantives, as in English. If the adjective ends in any letter except *ā* or *a*, it is, as in English, indeclinable. Those ending in *ā*, if purely Indian, will change into *e* or *ī*, according to a simple rule. The termination *ā* is used before a masculine noun only, and in the nominative case singular (or the accusative case, if under a nominative form, which is of very frequent occurrence, as we shall soon see). The termination *e* is used before a substantive masculine, in any case singular where a postposition or interjection is used or understood, or before any masculine in the plural number. Lastly, *ī* is used always before a feminine noun. Thus, *barā ghar*, a large house; *barē ghar kā*, of a large house; plur. *barē ghar*, large houses; *barē gharon par*, on the large houses. Again, *kitāb*, a book, being feminine, we say, *barī kitāb*, a large book; *barī kitāb menī*, in a large book; *barī kitābenī*, large books, &c. Adjectives purely Arabic, Persian, or Sanskrit, ending in *ā*, are not necessarily subject to any change or inflection, and in the application of such, practice must be the main guide.

25. In like manner, the genitive case of a noun or pronoun generally precedes the word which governs it; and the use of *kā*, *ke*, or *kī*; *rā*, *re*, or *rī*; and *nā*, *ne*, or *nī*, in the formation of such genitives, is determined by the same rule that regulates the *ā*, *e*, and *ī* of the adjective. Hence, in Hindūstānī, the application of all genitives, nouns and pronouns, is precisely that of the declinable adjective; thus, *mard kā* is used when the noun belonging to it is masculine, and in the nom. case singular; as, *mard kā betā*, *mard kā ghorā*, &c., the man's son, horse, &c. When the word belonging to *mard* is masculine, but not in the nom. singular, or the sing. acc. form without *ko*, then *ke* must be used; as, *mard ke betē ko*, to the man's son; *mard ke beton ko*, to the man's sons. When the word belonging to *mard* is feminine, in all cases *kī* is used; as, *mard kī jorū*, the man's wife; *mard kī betī ko*, to the man's daughter.

b. In illustration of the preceding principles, which are really as simple as they are important, we shall here subjoin for the benefit of the student a collection of phrases and exercises. In order not to attempt too much at first, we shall confine ourselves to a limited number of substantives and adjectives.

Substantives.

Masculine.		Feminine.	
man,	<i>mard, ādmī.</i>	woman,	<i>'aurat.</i>
father,	<i>bāp.</i>	mother,	<i>mān.</i>
husband,	{ <i>khāwind,</i> <i>shauhar, ādmī.</i>	wife,	{ <i>jurū,</i> <i>bībī.</i>
brother,	<i>bhāī.</i>	sister,	<i>bahin.</i>
son,	<i>betā.</i>	daughter,	<i>betī.</i>
child,	<i>bachchā, larḳā, -e.</i>	girl,	<i>larḳī.</i>
boy,	<i>larḳā, -e.</i>	thing,	<i>chīz.</i>
animal,	<i>jānwar.</i>	mare,	<i>ghorī.</i>
horse,	<i>ghorā, -e.</i>	table,	<i>mez.</i>
house,	<i>ghar.</i>	book,	<i>kitāb.</i>
pen,	<i>kalam.</i>	fox,	<i>lomṛī.</i>
dog,	<i>kuttā, -e.</i>	cow,	<i>gā, -e.</i>
elephant,	<i>hāthī.</i>		

Adjectives.

good,	{ <i>achchhā, -e, -ī.</i> <i>bhalā, -e, -ī.</i>	tional beings);	<i>samajhdār,</i>
	<i>naṭkhaṭ, sharīr,</i>	<i>hushyār</i> (for animals).	
bad, wicked	{ <i>khārāb,</i> <i>burā, -e, -ī.</i>	ignorant,	<i>nā-dān.</i>
	<i>barā, -e, -ī.</i>	swift,	<i>tezrau.</i>
great, large,	<i>chhoṭā, -e, ī.</i>	high, lofty,	{ <i>ūnchā, -e, -ī.</i> <i>buland.</i>
little, small,	<i>sust.</i>	handsome,	{ <i>khūb-ṣurat,</i> <i>hasīn.</i>
lazy,		ugly,	<i>bad-ṣurat.</i>
wise (indecl.),	<i>dānā</i> (for ra-		

c. To these we may prefix, when required, the adverbs *bahut*, much or very; *nihāyat* or *hadd-se*, excessively; as, *bahut achchhā, -e, -ī*, very good. This collection of substantives and adjectives, together with the pronouns and the two auxiliary tenses of the verb 'to be,' will furnish ample materials for our first essay on composition. We shall further limit ourselves to employ the substantives only in the nominative and genitive cases, singular and plural.

d. It is needless to say that in English, when we use the verb 'to be,' in making an assertion, we put the nominative

first, then the verb, and lastly the thing asserted; as, 'my father is wise;' 'that man is ignorant.' In Hindūstānī the rule is, first the nominative, then the thing asserted, and last of all the verb; thus, *merā bāp dānā hai*, 'my father wise is;' so, *wuh ādmī nā-dān hai*, 'that man ignorant is.'

e. The student must bear in mind that the demonstrative pronouns, *yih*, this, and *wuh*, that, are used with nouns in the nominative singular; and they become *is* and *us* respectively when the noun is in any oblique case singular. A rule precisely similar applies to their plurals, *ye*, these, and *we*, those, which become respectively *in* and *un* in the oblique cases plural.

EXAMPLES.

this is my brother,
that is your son,
these are their houses,
this is my father's house,
that is your brother's horse,

yih merā bhāī hai.
wuh tumhārā betā hai.
ye unke ghar haiñ.
yih mere bāp kā ghar hai.
wuh tumhāre bhāī kā ghorā hai.

this is that man's mother,
that is your sister,
thy sister's horse is swift,
this pen is very good,
that is a very good book,
she is a little woman,
his father was a great man,
your sister was very handsome,
my brother's horses were extremely swift,
their children's books were very good,

yih us mard kī māñ hai.
wuh tumhārī bahin hai.
terī bahin kā ghorā tezrau hai.
yih kalam bahut achchhā hai.
wuh bahut achchhī kitāb hai.
wuh chhoī aurat hai.
uskā bāp barā ādmī thā.
tumhārī bahin bahut ḥasīn thī.
mere bhāī ke ghorē niñāyat tezrau the.
unke larḳoñ kī kitābeñ bahut achchhī thiñ.

Exercise.—I am that man's brother. This woman is my brother's daughter. That boy is my brother's son. This is my sister's book. That man is this boy's father. These houses are very lofty. That girl's mother was very wise. Your father's horse was very swift. My brother's children are handsome. My sister's daughters are very good girls. That man's brother's wife was a very ignorant woman. That was a very handsome woman. This boy is very lazy. These girls are very lazy. These women were excessively ugly. The man's horses were very small. They are very bad husbands. She is a bad wife. They are very bad wives.

LESSON 2.

25. *On the degrees of comparison.*—In forming the comparative and superlative degrees of adjectives, the Hindūstānī is somewhat deficient. When two objects are compared, that with which the comparison is made is put in the ablative case (so far like the Latin); but there is no alteration made in the adjective: thus, to express in Hindūstānī the phrase 'this house is higher than that house,' they say *yih ghar us ghar se ūñchā hai*, 'this house than that house (or compared with that house) is high.' Sometimes, however, the adverbs *ziyāda* or *aur*, denoting more, are used as in our own language, which is certainly an improvement; as, *yih ghar us ghar se ziyāda buland hai*, 'this house is more lofty than that house.' To form the superlative degree, they merely make a universal comparison; thus, to express 'this house is the highest,' they say, *yih ghar sab se ūñchā hai*, 'this house is higher than all.' Sometimes, to express an intensive degree, the adjective is repeated; as, *thandī thandī hawā,ēñ*, very cool (or refreshing) breezes. This will put the reader in mind of our own simple ballads, where we meet with such expressions as 'the red red rose,' 'the deep deep sea,' &c.

EXAMPLES.

the elephant is larger than the horse,	<i>hāthī ghorē-se barā hai.</i>
the fox is smaller than the dog,	<i>lomrī kutte-se chhotī hai.</i>
the horses are swifter than the elephants,	<i>wuh ghorē hāthiyōñ-se tezrau haiñ.</i>
the elephant is the largest animal of all,	<i>hāthī sab jānwarōñ-se barā hai.</i>
the elephant, the horse, and the dog, are wiser than all other animals,	<i>hāthī, ghōrā, aur kuttā sab aur jānwarōñ-se hushyār haiñ.</i>

Exercise.—The cow is more lazy than the horse. These men are more wicked than dogs. The boys are more ignorant than the girls. The horses and the dogs are handsomer than the elephants. My pen is better than your pen. This boy is wiser than that boy. My father's horse is swifter than your brother's mare. Our dogs are swifter than your horses. The men are worse than the women. The fox is wiser than the dog. This pen is the worst of all (worse than all). This woman is the handsomest of all (more handsome than all). That girl was much wiser than her mother. She was the wisest of all the girls (wiser than all the girls).

LESSON 3.

26.—We shall now proceed to the formation of interrogative sentences, introducing at the same time a few additional adverbs and adjectives, together with the various tenses of the verb *honā* (par. 14), to be, and some of the numerals.

a. In asking a question, the Hindūstānī does not, like the English, invert the words; and the tone of the voice alone marks the interrogation. There are, however, a few interrogative words, such as *kaun*, who? *kyā*, what? *kahān*, where? &c., the use of which cannot be mistaken; and all such interrogative words, when used, are reserved so as to come before the verb at the end. When a sentence contains no such interrogative word, the word *kyā* or *āyā* is used at the beginning, like the *an* or *num* of the Latin; as, *kyā yih tumhārā kalam hai?* Is this your pen? This word *kyā*, however, is not absolutely necessary in speaking, as the tone of the voice is quite sufficient to indicate interrogation.

EXAMPLES.

who is that man?	<i>wuh ādmī kaun hai?</i>
who is this woman?	<i>yih 'aurat kaun hai?</i>
who are these boys?	<i>ye larke kaun haiñ?</i>
who are those girls?	<i>we larkiyāñ kaun haiñ?</i>
whose house is this?	<i>yih kiskā ghar hai?</i>
whose children are these?	<i>ye kiske larke haiñ?</i>
whose books are these?	<i>ye kiskī kitābeñ haiñ?</i>
whose daughter is she?	<i>wuh kiskī betī hai?</i>
where is my father?	<i>merā bāp kahān hai?</i>
where is his brother?	<i>uskā bhāī kahān hai?</i>
where are your father's horses?	<i>tumhāre bāp ke ghore kahān haiñ?</i>
where are my brother's children's books?	<i>mere bhāī ke larkeñ kī kitābeñ kahān haiñ?</i>
where may be that man's mother's mare?	<i>us mard kī māñ kī ghoṛī kahān hogī?</i>
is this your house?	{ <i>yih tumhārā ghar hai?</i> or
was that my father's horse?	{ <i>kyā, yih tumhārā ghar hai?</i>
	<i>kyā, wuh mere bāp kā ghoṛā thā?</i>
may this be my sister's table?	<i>kyā, yih merī bahin kī mez hai?</i>
how many pens will there be?	<i>kitne kalam hongē?</i>
what-like books will they be?	<i>kaisī kitābeñ hongīñ?</i>

Exercise.—Where is your brother? Where is this man's

mother? Whose son are you? Whose horses are these? How many houses are there? What sort of book is this? Is that your sister's table? Is this pen yours? Where had you been yesterday? Where will these children be to-morrow? When will you be at home (in the house)? Was your father at home yesterday? Will your brother be at home to-morrow? Were my two books on the table yesterday? Where are his four sons? Have his three daughters been at home? Were there seven horses there yesterday? Will there be eight men in the house three days hence? Were there five or six dogs there two days ago? What is this thing? What animals are these? Is that animal a horse or a cow?

LESSON 4.

27.—We shall next introduce a new list of substantives, together with a few intransitive verbs conjugated like *girnā* (par. 13), at the same time we shall employ all the cases of the substantives and several of the relative nouns or prepositions mentioned in par. 20. The sentences will now be lengthened, but they will present no difficulty to a student of moderate attention and capacity.

day,	<i>din</i> (m.)	night,	<i>rāt</i> (f.)
city,	<i>shahr</i> (m.)	a boat,	<i>nāṇ</i> (f.)
river,	<i>daryā</i> (m.)	a tree,	<i>darakh̄t</i> (m.)
forest,	<i>jāngal</i> (m.)	a road,	<i>rāh</i> (f.)
a plain,	<i>maidān</i> (m.)	fruit,	<i>mewā, phal</i> (m.)
water,	<i>pānī</i> (m.)	bird,	<i>parind</i> (m.), <i>chiriyā</i> (f.)
fish,	<i>machhlī</i> (f.)	name,	<i>nām</i> (m.)
street,	<i>kūcha, -e</i> (m.)	people,	<i>log</i> (m.pl.)

Intransitive Verbs.

to stay, }	<i>ṭhaharnā, rahnā</i>	to flow,	<i>bah-nā</i>
dwell, }		to proceed, }	
to come,	<i>ā-nā</i>	advance, }	<i>age barhnā</i>
to go,	<i>jā-nā, chal-nā</i>	to retreat, fall back,	<i>haṭ-nā</i>
to run,	<i>daur-nā</i>	to sit down,	<i>baiṭh-nā</i>
to sleep,	<i>so-nā</i>	to return,	<i>phir-ānā</i>
to arrive,	<i>pahunch-nā</i>	to die,	<i>mar-nā</i> (past p. <i>mū, ā</i>)

EXAMPLES.

I am staying in the city, *main shahr meṇ ṭhahrā hūn.*
 my father dwells in that house, *merā bāpusghar meṇ rahtā hai.*
 we came from the forest yes-
 terday, *kal ham jāngal se aye (or āye).*

we will go to the city to-morrow,	<i>kal ham shahr men jā,enge.</i>
the bird was sitting on the tree,	<i>chiriyā darakht par baithī thī.</i>
where are you going?	<i>tum kahān jāte ho?</i>
whence does this river flow?	<i>yih daryā kahān se bahā hai?</i>
do these men sleep in the city?	<i>kyā ye ādmī shahr men sote haiñ?</i>
where does this road lead to	<i>yih rāh kahān jāti hai?</i>
(go to)?	
is the fish in that river very	<i>us daryā kī machhlī bahut</i>
large?	<i>barī hai?</i>
who were those that were sit-	<i>we kaun the, jo darakht ke tale</i>
ting underneath the tree?	<i>baithe the?</i>

Exercise.—The forest near the city is very large. How many men are sleeping beneath the tree? The road towards the forest is not very good. The horses were running from the plain. The water flows from the river into the city. In that forest there were many large trees. The boats on the river are coming towards the city. How many boats are there? There will be 250 horses on the plain to-morrow. There were 2,500 men on the large plain near the city yesterday. A hundred and fifty men have retreated from the river towards the forest. The horses are dying on the plain, and a hundred men died yesterday within the city. That man stayed nine days in my house. I slept one night in the forest, but I will not sleep there a second night. The water is flowing from the river into the streets of the city. The men are advancing towards the city. The fruit on these trees is very good. Where do all these people come from? What is the name of that city? What is the name of the river which flows from the forest? What was the name of the street in which you dwelt? The people were sitting beneath the trees. When did you arrive in this city? When will you return home?

LESSON 5.

28.—A sentence formed by an active or transitive verb consists of three parts,—the nominative, the verb, and the object; as, 'the tiger eats flesh,'—*sher gosht khātā hai*. Here *sher* is the nominative, *gosht* the object, and *khātā hai* the verb. Generally speaking, the Hindūstānī arrangement is, first the nominative or agent, then the object, and lastly the verb; but this rule is frequently departed from, especially in poetry. The nominative and object may of course be much more complex than in the foregoing sentence; thus, 'the tiger of the forest eats the flesh of all other animals,'—*jāngal kā sher aur*

saḥ jānwaroṇ kā gosht khātā hai. In languages with regular cases, like the Latin, the object is put in the accusative case, which has generally a termination different from the nominative. In English always, and in Hindūstānī generally, the accusative is the same as the nominative, and is to be determined merely by inference or position. There are, however, in Hindūstānī, instances in which it is necessary to distinguish the object with the addition of the postposition *ko*, which, though not reduced to a certain rule or principle by grammarians, forms one of the niceties of the language. Of this we shall treat in our next lesson. In the meanwhile we shall proceed to our lesson on transitive verbs, which govern merely the simple or nominative form of the object, as in English.

Substantives.

bread,	<i>roṭī</i> (f.)	meat,	<i>gosht</i> (m.)
butter,	<i>makkhān</i> (in.)	milk,	<i>dūdh</i> (m.)
wine,	<i>sharāb</i> (f.)	rice (boiled),	<i>bhāt</i> (m.)
tea,	<i>chā</i> (f.)	plate,	<i>bāsan</i> (m.)
breakfast,	{ <i>nāshṭā</i> ,	spoon,	<i>chamcha</i>
	{ <i>hāzirī</i> (f.)	sugar,	{ <i>shakar</i> ,
dinner,	<i>khānā</i> (m.)	sugar-candy,	{ <i>miṣrī</i>
knife,	<i>chhurī</i> (f.)	a letter,	<i>chitṭhī</i> (f.)
fork,	<i>kāñṭā</i> (m.)	news,	<i>khabar</i> (f.)

Adjectives.

cold,	<i>thandā</i>	clean,	<i>ṣāf</i>
hot,	<i>garm</i>	pure,	<i>ṣāf</i>
sweet,	<i>mīṭhā</i>	ready,	<i>taiyār</i>

Transitive Verbs.

to swim,	<i>pair-na</i>	to learn,	<i>sikh-nā</i>
to bring,	<i>lānā</i>	to give,	<i>denā</i>
to make (prepare),	<i>banānā</i>	to say, tell,	<i>kahnā</i>
to eat,	<i>khānā</i>	to see, look,	<i>dekhnā</i>
to drink,	<i>pīnā</i>	to hear,	<i>sunnā</i>
to make, do,	<i>karnā</i>	to strike,	<i>mārnā</i>
to place, put,	<i>rakhnā</i>	to read,	<i>parhnā</i>
to take away,	<i>lejānā</i>	to write,	<i>likhnā</i>
to call,	<i>bulānā</i>	to take,	<i>lenā</i>

EXAMPLES.

he is bringing bread,
we drink water,
they drink wine

wuh roṭī lātā hai.
ham pānī pīte haiṇ.
we sharāb pīte haiṇ.

my brother will drink cold pure	<i>merā bhāī thandā ṣāf pānī</i>
water,	<i>pī, egā.</i>
make tea,	<i>chā banā, o.</i>
bring a spoon,	<i>chamcha lā, o.</i>
give me some meat,	<i>mujh ko kuchh gosht do.</i>
bring a knife and fork,	<i>ek chhurī kāñṭā lā, o.</i>
make breakfast ready,	<i>hāzīrī taiyār karo.</i>
bring a clean plate,	<i>ṣāf bāsan lā, o.</i>
when will you get dinner ready?	<i>khānā kab taiyār karogē ?</i>
will you drink wine?	<i>tum sharāb pī, ogē ?</i>
what will you eat?	<i>tum kyā khā, ogē ?</i>

Exercise.—Do you eat any fruit? Bring me some tea, sugar, and milk. Put a knife and fork on the table for my father. Cool (make cold) some wine for us. Prepare dinner for six people. You will bring us some rice and milk. Will you give me some wine and some cold water, that I may drink? Do you drink tea? Will your brother drink wine? Bring us three knives, three forks, three spoons, and three clean plates. He reads very good books? He writes a letter to me every day. She was writing letters when I came to her house. He hears good news of him. We were reading their letters when they arrived. Tell us all the news of the city. I will tell you the news of the city when I return. Give us some bread and butter.

LESSON 6.

29.—When the object of a transitive verb is definite or specific, as a general rule, the postposition *ko* is added; for example, the phrase *chhurī lā, o* signifies 'bring a knife;' but if we wish to say 'bring the knife,' we add the postposition *ko*; thus, *chhurī-ko lā, o*.

EXAMPLES.

put the water on the table,	<i>pānī mez par rakho.</i>
take away the sugar,	<i>shakar lejā, o.</i>
give me the wine,	<i>sharāb mujhe do.</i>
clean (make clean) the plate,	<i>is bāsan-ko ṣāf karo.</i>
cool the water,	<i>is pānī-ko thandā karo.</i>

Exercise.—The dog is drinking the milk. They were putting the water on the table. Who has taken away the sugar? He is cleaning the plate. They are cooling the water. Take away the meat and put the wine on the table. Put the water near me on this table. The dogs will drink the water. Beat (or strike) that idle boy. He was eating the sugar and drinking

the wine. I shall see him to-morrow. We shall see them to-day in the city. If they see us here, they will beat us very much. We shall not see that man, if we remain in this house.

LESSON 7.

30.—When we have occasion to use a transitive verb in any tense formed from the past participle, the nominative of the sentence assumes the case of the agent (*vide* par. 8) with the particle *ne*. The verb then agrees in gender and number with the object, or what in Latin would be the accusative case; thus, 'the man wrote a letter,' must be *ādmī ne ek chitṭhī likhī*, literally, 'by the man a letter (was) written,'—'a viro epistola scripta (est).' So far the construction agrees exactly with the Latin passive voice; we must remark, however, that if it is necessary to render the object of the sentence very definite, and consequently to add to it the particle *ko*, the verb must be used always in the form of the third person singular masculine; as, 'the man killed the tiger,'—*mard ne sher ko mār-dālā*; so, 'the boy has struck the girl,' will be *larke ne larṭkī-ko mārā hai*. (*Vide* Hind. Gram. p. 103.)

EXAMPLES.

he has placed good food upon the table,	<i>us ne achchhā khānā mez par rakhā hai.</i>
she has made tea,	<i>us ne chā banāī hai.</i>
my father has drunk all the wine,	<i>mere bāp ne sab sharāb pī lī hai.</i>
we drank cold water,	<i>ham ne thandā pānī piyā.</i>
who has eaten the rice?	<i>bhāt kis ne khāyā?</i>
he called all the servants into the house,	<i>us ne sab naukaron ko ghar men bulāya.</i>
we had given very good bread to the men,	<i>ham ne bahut achchhī roṭī ad- miyon ko dī thī.</i>
the women ate bread and drank milk,	<i>'auraton ne roṭī khāī, aur dūdh piyā.</i>

[*Note*.—For any new word that may henceforth occur, consult the General Vocabulary, Part II.]

Exercise.—Have you learned the Hindūstānī language? I have read a few pages. Have you seen the city of Calcutta? You have made the voyage of the sea, what wonders did you see there? I may say what one of the sages said, "The wonder that I saw on the sea was this,—that I came safe to land."

How much money have your friends given you? My father gave me an order for one thousand rupees. How much did you give to the man? How many rupees did he demand of you? He demanded ten rupees, and I gave him three rupees and a half. Have you prepared breakfast? Have you prepared a good dinner for two people? Have you put the bread on the table?

LESSON 8.

31.—The subject of this lesson will be the peculiar application of two useful verbs, viz. *saknā*, to be able (to can), and *chuknā*, to have done or finished. When these have occasion to govern another verb, the latter is used, not in the infinitive (as with us), but in the ROOT, which is always placed first; and the two together thus form a sort of compound verb.

EXAMPLES.

he can (or is able to) speak our language,	<i>wuh hamārī zabān bol-saktī hai.</i>
are you able to read my writing?	<i>tum merā likhā parh-saktē ho?</i>
no one will be able to read this but yourself,	<i>siwāe tumhāre koī isko na parh-sakēgā.</i>
he can speak a little English,	<i>wuh kuchh-kuchh (or, thorā bahut) āngrezī bol-saktā hai.</i>
they have done eating,	<i>we khā-chukē haiñ.</i>
have you done writing?	<i>tum likh-chukē ho?</i>
they had done reading when I arrived there,	<i>jab main wahāñ pahunchā, we parh-chukē the.</i>

Exercise.—When he had done writing the letter, then I came away from the house. When you come (*i.e.* shall come) here to-morrow, I shall have done reading the book. Can you swim across this river? I cannot swim at all, but my brother is an excellent swimmer. So great was the darkness that I could not see anything. The ruler of this village cannot speak English, but he can speak Hindūstānī well. I hope I shall be able to learn the language of this country in the space of six months.

LESSON 9.

32.—The verbs *lagnā*, signifying to begin; *denā*, to grant permission, or allow; and *panā*, to get permission, or be allowed; and sometimes *saknā*, to can, or be able, govern the infinitive or another verb in the inflected state that is, *ne* instead of *na*,

as will be seen in the following sentences. We may notice here a well-known peculiarity in Hindūstānī in the use of the conjunctive participle ; as, *jā-kar*, *jā-ke*, &c., having gone. It serves to throw two or more short sentences into one ; thus, 'Go to my room, and bring me quickly my sword,'—*mere kamare mein jā-kar merī talwār jaldī lā, o.* (*Vide par. 16, a.*)

EXAMPLES.

he rose and began to say,	<i>wuh uṭh-kar kahne lagā.</i>
they began to read,	<i>we parhne-lage.</i>
you began to eat,	<i>tum khāne-lage.</i>
he allows them to come into the house,	<i>wuh unko ghar mein āne-detā hai.</i>
let him go,	<i>usko jāne-do.</i>
he is allowed to come,	<i>wuh āne-pātā hai.</i>
he will allow us to do what we like,	<i>jo ham chāheñge, so wuh hamko karne-degā.</i>

Exercise.—He sat down, and began to tell this story. One man began to say, I shall not be able to eat this bread. Another began to say, I will not allow the children to read these books. He will give you leave to walk in this beautiful garden every day. The Honourable Company (*Kampanī Bahādur*) will allow me to go to England for the space of three years and six months. My father is allowed to go to Calcutta on account of transacting (making) business. Go to my brother's house, present to him my compliments, and bring home my saddle. Strip off your clothes, swim across this river, and bring the boat to this side.

LESSON 10.

33.—The verbs *chāhnā*, to desire, to wish ; and *karnā*, in the sense of 'to make a practice of,' 'to be in the habit of,' govern the past participle of another verb, instead of the infinitive. The participle so governed is always in the simple form of the singular masculine in *ā*. Thus,—

EXAMPLES.

he is in the habit of reading every morning,	<i>wuh har ṣubḥ ko parhā-kartā hai.</i>
he is in the habit of writing something every day,	<i>wuh har roz kuchh likhā-kartā hai.</i>
he is used always to give (make) this injunction to the scholar,	<i>wuh hamesha shāgird ko yih tūkīd kiyā-kartā thā.</i>

I wish to learn the Hindūstānī language,	<i>maiñ Hindūstānī zabān sikhā chāhtā hūñ.</i>
what do you wish to say?	<i>tum kyā kahā-chāhte ho?</i> [<i>hūñ.</i>
I wish to write a letter,	<i>maiñ ek chithī likhā-chāhtā</i>
I wish to learn the Persian language,	<i>mzīñ Fārsī zabān sikhā-chāhtā hūñ.</i>

a. We may here observe that the form *chāhiye* of the verb *chāhnā* is frequently used impersonally, like the Latin 'decet,' 'oportet,' or the French 'il faut;' as, *chāhiye ki tum jāo*, you must go, or it is necessary that you go. This form of *chāhnā* is generally followed by the aorist, as in the preceding example, but it may also govern the past participle of the accompanying verb; as, *adab sikhā chāhiye*, it is proper (necessary or desirable) to learn good manners.

b. The verb *chāhnā* sometimes governs the inflected infinitive, like *lagnā*, &c. (32); as, *wuh parhne chāhtā hai*, he wishes to read

Exercise.—I am accustomed every day to rise at the dawn. He is in the habit of dining every day at two o'clock. We make it a practice to read three hours in the morning. I wish very much to learn the language of this country. Do you wish to read this book? It is necessary to learn the Persian language in order to speak and understand well the Hindūstānī. It is desirable to know the language of the country in which you are dwelling.

LESSON II.

34.—The Hindūstānī abounds in a species of compound verbs, called intensives. A verb is rendered intensive by employing only its root, to which some other verb is subjoined. The root of the principal verb continues invariable, and the subjoined or auxiliary verb is fully conjugated in the usual way; thus, *mārnā*, to beat, becomes intensive by adding to its root the verb *dālnā* or *rakhnā*, whereby *mār-dālnā* or *mār-rakhnā* signifies 'to kill downright;' so, *dāl-dēnā*, to throw down; *bol-uṭhnā*, to speak out; *mar-jānā*, to die; *baith-rahnā*, to sit down; *kho-dēnā*, to lose; *tor-dēnā*, to break to pieces, to smash. Although almost every verb may thus be rendered intensive, yet it is impossible to give any rule respecting the servile or second verb, which is usually employed for that purpose. The only course left for the student to pursue, is carefully to observe the usage of the best authors, and whenever he meets with an intensive verb, let him endeavour to remember it. It is needless to add that the servile verb of an intensive has for the time laid aside its own primitive meaning.

EXAMPLES.

who killed that man?	<i>kis ne us ādmī ko mār-dālī ?</i>
he has placed all the things on the table,	<i>us ne sab chizon ko mez par rakh-diyā hai.</i>
lay my watch on the shelf,	<i>merī gharī tāk par rakh-do.</i>
they have eaten up all the dinner,	<i>wuh sab khānā khā-ga.e.</i>
write a letter for me,	<i>mere liye ek chithī likh-do.</i>
he has cut down all the trees in the garden,	<i>us ne bāgh ke sab darakhṭ kāt-dāle haiñ.</i>

Exercise.—Put all the things on the table. That man has killed my companion. Has he written out the two letters, as I told him? The king said to the soldier, Cut off this man's head in my presence. Throw out the water from this basin. They all spoke out, saying, We will not sit down in your house unless you make an apology for this conduct. His father, mother, brothers, and sisters have all died. The goat has smashed the looking-glass with his horns. He has lost a great sum of money (very many rupees) in gambling. You will sit down in this room until I return from the king's audience (*darbār*). The dog has eaten up the whole of the butter. Who has cut down that fine tree?

LESSON 12. '.

35.—Of the use of the possessive adjective pronoun *ap-nā*.

When the nominative or agent of a sentence is followed in the same clause by a possessive pronoun belonging to itself, such possessive is in Hindūstānī rendered by *apnā*, *-ne*, *-nī*, never by the possessives *merā*, *mere*, *merī*, &c.

EXAMPLES.

I read my book,	<i>main apnī kitāb parhṭā hūñ.</i>
thou readest thy book,	<i>tū apnī kitāb parhṭā hai.</i>
he reads his (own) book,	<i>wuh apnī kitāb parhṭā hai.</i>
she reads her (own) book,	<i>wuh apnī kitāb parhṭī hai.</i>
we have seen our father,	<i>ham ne apne bāp ko dekhā hai.</i>
have you written your letter?	<i>tum ne apnī chithī likhī hai ?</i>
the goldsmith and carpenter went to their (own) city,	<i>sunār aur barhā, apne shahr meñ gaye.</i>
the women feed their (own) children,	<i>'aurateñ apne bachchon ko pālṭi haiñ.</i>

N.B. If, in the above examples, the words 'his,' 'her,' or 'their' refer *not* to the nominatives, but to somebody else, then they must be expressed by *is-* or *us-kā*, &c.

Exercise.—Did you see your father yesterday? Bring your dogs here to-morrow, that we may go a-hunting. Wait in this room till I shall have done writing my letter to your master. Give my compliments to your master and say that Mr. F. is not at home. Why do you beat your servants in that manner? In my country every man considers his own house as his castle. My friend is gone to his native country for the benefit of his health. The judge said to the plaintiff, Go and take your money from the woman. The plaintiff came back and said, Sir, I cannot get my money from this woman.

LESSON 13.

36.—Use of the termination *sā*, *se*, *sī*.

The particle *sā*, *se*, or *sī* (according to gender and number) added to a substantive, or the oblique form of personal pronouns, converts these into an adjective denoting similitude or resemblance; as from *haiwān*, a beast, comes *haiwān sā*, like a beast, beastly. When *sā*, *se*, or *sī* is added to an adjective, it generally renders it intensive; as, *barā*, large; *barā-sā*, *barē-se*, or *barī-sī*, largish, rather large, or very large.

EXAMPLES.

where did you find this dog-like	<i>yih kuttā sā nā-pāk jānwar</i>
unclean animal?	<i>tum ne kahān pāyā?</i>
a wise man like thee,	<i>tujh sā 'aklmanā admī.</i>
what-like animals are these?	<i>ye kaise jānwar haiñ?</i>
he took up a very large stone,	<i>us-ne ek barā-sā pathar uṭhāya.</i>
a fine-looking stag came in	<i>ek khūb-ṣurat-sā bārah sīngā</i>
sight,	<i>naẓar āyā.</i>
a black woman like an ogress,	<i>ek kālī bhutnī-sī 'aurat.</i>

Exercise.—Her face was fair as the moon, her eyebrows were like a bow, and her hair (lit. hairs) black as night. Her form was straight as the cypress, her lips red as the *kandūrī* (a beautiful red flower), and her feet delicate as the flower of the lotus. She was beautiful as *Zulaikhā*, and faithful as *Lailī*. The young prince was handsome as *Yūsuf*. The king was wise as *Sulaimān*, just as *Naushīrwān*, liberal as *Hātim*, and brave as *Rustam*.

LESSON 14.

37.—Use of the pronoun *āp*

The word *āp* literally denotes self, and it is so employed with any of the personal pronouns; as, *main āp jā'ūngā*, I will go

myself. It may also be used in the same sense without the personal pronoun ; as, *āp jā, egā*, he himself will go ; *āp āweñge*, we will come ourselves. The word *āp*, however, is frequently employed in a very different sense, like our terms 'you sir,' 'your honour,' 'your worship,' 'his honour,' 'his worship,' &c., and the verb, in such cases, agrees with it in the third person plural. The words *ṣāhib*, master, monsieur, and *ḥaẓrat* or *ḥuẓūr*, your highness, and *janābi'ālī*, your majesty, are used in a similar manner when a person is addressing, or speaking of, his superior in rank, or as a mere matter of politeness, by strangers of rank and respectability, when addressing each other.

EXAMPLES.

I shall see him myself,	<i>maiñ āp usko dekhūngā.</i>
will she herself come?	<i>kyā wuh āp āwegī ?</i>
will you come yourself to-morrow?	<i>kal āp ā,oge ?</i>
will you, sir, come to-morrow?	<i>āp kal ā,eñge ?</i>
how is the health of your honour?	<i>āp kā mizāj kaisā hai ?</i>
will you, sir, drink any wine?	<i>āp kuchh sharāb piyeñge ?</i>
may it please monsieur to sit down,	<i>baithiye ṣāhib.</i>
how is the health of your highness?	<i>ḥuẓūr kā mizāj i sharīf kaisā hai ?</i>

Exercise.—I am going there myself this very day. Will you come yourself to-morrow? If he himself cannot give the money, perhaps his brother will be able to advance it for him. We do not wish to appear ourselves in this business. I am your worship's faithful slave. I have sought for the child in your honour's garden. Your worship's (master's) dinner is ready. Master's *pālkī* (vulg. palanquin) is now at the door. You, sir, are my father and mother ; there is no one in the world, except your honour, who will assist your poor miserable slave. Where is the native country of your highness? Will your majesty ride on the white elephant to-day?

LESSON 15.

38.—Use of the Infinitive.

The Infinitive, or verbal noun, in Hindūstānī, is applied in a variety of ways different from what it is in English or Latin. In the first place it is used, like the Latin *gerund*, to express

obligation; thus, *tum-ko wāhañ jānā hogā* or *paregā*, you must (or will have to) go there. 2nd. It is sometimes used as an imperative; thus, *hargiz ḡasam na khānā*, swear not at all. Lastly, the inflected form of the infinitive, followed by *kā*, *ke*, or *kī*, is used, like the Latin participle in 'turus,' to express a future intention; as, *maiñ nahīñ jāne-kā*, 'non sum iturus,' I will *not* go; *wuh nahīñ likhne-kī*, she does not intend to write. For a full account of the various uses of the infinitive, *vide* Hind. Gram. p. 129.

EXAMPLES.

you must go home,	<i>tumko ghar jīnā hogā.</i>
I must buy a good horse,	<i>mujhko ek achchhā ghorã <u>kha-</u> rīdnā hogā.</i>
do not commit such folly,	<i>aisī be-wuḡūfī na karnā.</i>
do not go to that country,	<i>us mulk meñ mat jānā.</i>
I do not now intend to go to Persia,	<i>ab maiñ Irān meñ nahīñ jāne-kā.</i>

Exercise.—We must not do evil to the end that good may result. That wounded soldier must not eat so much fruit. You must read three pages of this book every day. Do not speak more nonsense. Never strike your horse on the head. Do not strike your dog in that manner. Do not drink any of the foul water of that river. When do you intend going to Europe? He is about to travel in Persia (*Fārs*), Arabia (*Arab*), and Turkey (*Rūm*). She does not mean to remain in this country after the cold season. The officers do not intend to go to the tiger-hunt.

LESSON 16.

39.—Use of the Relative and Correlative.

Strictly speaking, the Hindūstānī language does not possess a relative pronoun corresponding to the Latin *qui*, *quæ*, *quod*, or to our 'who,' 'which,' and 'that.' For example, *vir sapit qui pauca loquitur*, the man is wise who speaks little, is expressed in Hindūstānī as follows:—*jo shakhṣ dānā hai so* (or *wuh*) *kam boltā hai*; literally, 'whatever man is wise, the same speaks little.' Here the word *jo* is called the *relative*, and *so* the *correlative*. We need not here enter on an elaborate description of this peculiarity of the language, both as regards relatives and correlatives in general, which will be much better understood by the following

EXAMPLES.

that which you say is all true,	<i>jō tum kahte ho, so sab sach hai.</i>
~ speak plainly whatever comes	<i>jō kuchh kī tumhāre dil meñ</i>
into your mind,	<i>āwe, so šāf kaho.</i>
the man whom you saw in	<i>jīs shakhḥ-ko tum-ne kal shahr</i>
the city yesterday died this	<i>meñ dekhā, so āj fajr ko mar-</i>
morning,	<i>gayā.</i>
the letter which you wrote to	<i>jō chīthī tum-ne mujhe likhī</i>
me has not arrived,	<i>thī, so nahīn pahunchī hai.</i>
where there is a rose, there is	<i>jahān gul hai, tahān khār bhī</i>
also a thorn,	<i>hai.</i>
as you act, so will you expe-	<i>jaisā karoge, waisā pāoge.</i>
rience,	
wherever you go, thither will I	<i>jidhar tum jāoge, tidhar main</i>
also go,	<i>bhī jā, ūngā.</i>
as the master, so will be the	<i>jaisā ustād waisehī shāgird</i>
scholars.	<i>hoṅge.</i>

Exercise.—That very foolish young man has lost in play all the money that his father had given him when he left home. They broke to pieces all the furniture which they found in the people's houses. The king highly approved of the horses which you sent to him last year from Arabia. Why have you not done what I told you? The officer rewarded the soldier who saved his life. Have you made a copy of the petition which the villagers brought to me yesterday? At the root of the very tree under which you are now standing there is buried a potful of *ashrafīs*. The servant whom you recommended to me is a great rascal.

LESSON 17.

40.—On Oriental Phraseology.

The phraseology of the Eastern languages in general is more dramatic than ours. As a rule, when reference is made to the words or actions of a third person, that pronoun must be used which the person himself would make use of on such occasion. This peculiarity completely alters the whole structure of an Hindūstānī sentence compared with the corresponding English. For example, 'The prisoner told me that he would kill *Shaiḥḥ Hasan* if he saw him;' *ḥaidī ne mujh-se kahā kī main Shaiḥḥ Hasan ko mār-dālūngā agar usko dekhūn*, literally, 'I prisoner said to me thus, I will kill *Shaiḥḥ Hasan* if I see him.

EXAMPLES.

my brother said to me that he was going to Calcutta next day,	<i>mere bhāṭ-ne mujh-se kahā ki main Kalkatte ko kal jā- ūṅgā.</i>
he told me to go home?	<i>usne mujh-se kahā ki ghar jāo.</i>
did he not tell you that he had lost all his money at play?	<i>kyā usne tum se na kahā thā ki main ne apne sab māl jūṛe meñ hār-diyā ?</i>
he says that his parents have died,	<i>wuh kahtā hai ki mere mā-bāp mar gaye haiñ.</i>
ask him whether that horse be his own or not,	<i>us-se pūchho ki āyā yih ghora tumhārā hai ki nahīñ.</i>
he says it is assuredly his own,	<i>kahtā hai ki albatta merā-hī hai.</i>

Exercise.—My master sends you his compliments, and desires me to say that he cannot come to see you to-day, as he is busy writing. I told him, that if he would prove to me that he did not charge me more than the market price (or price current) for the grain, then I would give him the sum he asked. I wrote to my friend this morning, and told him that I would send him the book in a day or two, if he did not require it sooner. He told me that he had suffered great hardships on the journey ; that he had been robbed of part of his property, and obliged to sell the rest in order to pay his expenses during his way home. He wished to come here this morning to see you, but he told me that his horse was dead, and therefore he could not come.

LESSON 18.

N.B.—The remaining Exercises in this Section are of a miscellaneous description, and not, as hitherto, limited to a particular rule of Syntax. The student, at every step, must bear in mind the preceding principles of Grammar, and by the time he has finished the Section, he will find himself well qualified to converse on all ordinary subjects with neatness and propriety. Of course his stock of words must be as yet but scanty ; but that will increase daily by practice.

bring breakfast,	<i>hāziri lāo.</i>
bring dinner,	<i>khānā lāo.</i>
bring bread,	<i>rotī lāo.</i>
bring milk,	<i>dūdh lāo.</i>
give sugar,	<i>shakar do.</i>

eat your dinner,
 drink milk,
 light the lamp,
 light the candle,
 bring the shade,
 put out the candle,
 raise the shade,
 don't forget,
 come here,
 come near,
 where do you come from?
 where are you going?
 make ready the tea,
 turn to the right,
 turn to the left,
 go home quickly,

apnā khānā khā.ρ.
ḍūdh piyo.
chirāgh jā!ā.ρ.
battī bālō.
fānūs lā.ρ.
battī bujhā.ρ.
fānūs uṭhā.ρ.
bhūliyo mat.
idhar ā.ρ.
nazdik ā.ρ.
kahān se ā,e ho?
kidhar jā.ρge?
chā banā.ρ.
dāhine phiro.
bā,eñ phiro.
ghar-ko jaldī jā.ρ.

Exercise.—Who is bringing the breakfast? Sir, I have brought the breakfast. What is there to-day for dinner? They eat good bread and drink fresh milk. Have you lighted the candles? Bring us some tea, sugar, bread, and milk very quickly. Where have all the servants gone to? Sir, they have all gone home. When will they come back? When you go there, you will first turn to the left and then to the right. Ask these soldiers of what regiment they are. What is the name of the officer? At what hour to-morrow morning will they march for Dihli?

LESSON 19.

move straight on,
 call the porters,
 take away the table,
 take away the things,
 raise the table,
 be careful,
 what is your command?
 get ready the carriage,
 it is of no consequence,
 are you at leisure?
 be pleased to forgive me,
 bring a little bread,
 have you made the bed?
 fasten the floor,
 they are old,

sīdhe āge chalo. [bulā.ρ.
moṭ:yon (or, ḥammālōn) ko
mez leji.ρ.
asbāb uṭhā.ρ.
mez uṭhā.ρ.
khabar-dār ho.
āp kā ḥukm kyā hai?
gārī taiyār karo.
kuchh muṣāyāka nahīn.
tum ko furṣat hai?
mujhe mu'āf kījiye.
thorī roṭī lā.ρ.
bichhaunā bichhāyā hai?
darwāza band karo.
we buriye haiñ.

this is a misfortune,
they are ignorant,
bring my book,
bring my shoes,
go to the market,
bring a little meat,

yih kambākhtī (or, āfat) k i.
we jāhil haiñ.
merī kitāb lā.p.
merī jūtī lā.p.
tum bāzār jā.p.
thorā gosht lā.p.

Exercise.—Sir, all the porters have come. Tell them to put the things in the carriage. Have you fastened the door of the house? When I shall be at leisure I shall see him. Has the servant brought the meat from the market? Have you put my books on the table? Sir, pray forgive me, I had forgotten. Well, do not forget again. What a great misfortune this is! Sir, I have brought your shoes. I am not at leisure to see him to-day, tell him to come early to-morrow. Who is that old man who is standing near the door?

LESSON 20.

who are you?
why are you come?
you will say something to me,
don't be troublesome,
call my house steward,
order dinner,
I will go out,
bring my clothes,
please come quickly,
repair the warehouse,
bring the newspaper,
is this the very thing?
they are all there,
who is he?
is any one there?
say that again,
how are you?
we shall go to-morrow,
move this way,
move that way,
has the gun fired?

tum kaun ho?
kis wāste ā.e ho?
mujhe kuchh kahoge.
diḡḡ mat karo.
mere khāñsāmāñ ko bulā.p.
khāne kā hukm do.
maiñ bāhir jā,ūñga.
mere kapre lā.p.
āp jaldī ā,iyegā.
koṡhī marammat kar.
akḡbār lā.p.
yih wuhī hai?
wahāñ sabhī haiñ.
wuh kaun hai?
wahāñ ko,ī hai?
wuh phir kah?
tum kaise ho?
ham kal jā,enge,
idhar ko chalo.
udhar ko chalo.
kyā top dag ga,ī?

Exercise.—Who is that man, and why has he come here? Is the newspaper come to-day? Where have you put my clothes? Has the *khāñsāmāñ* yet returned from the market? Tell me when he comes back. Sir, the *khāñsāmāñ* says there is no good

meat in the market to-day. Carry the books and newspapers to the warehouse. What will he say to you to-morrow? How is he to-day? He says that he is now much better. The gun in the fort is fired every morning at dawn, and also at the end of evening twilight. Such is the custom of this country.

LESSON 21.

send for the palanquin quickly,	<i>pālki jaldī maṅgāo.</i>
has the master risen?	<i>ṣāhib uthe haiñ?</i>
this is a very fine fruit,	<i>yih bahut khūb mewa hai.</i>
this is wonderful news,	<i>yih 'ajib khabar hai.</i>
we are hungry and thirsty,	<i>ham bhūkhe piyāse haiñ.</i>
he is a careful man,	<i>wuh hushyār ādmī hai.</i>
they are great rogues,	<i>we baṛe dāghābāz haiñ.</i>
the whole land is level,	<i>sab zamīn barābar hai.</i>
his heart is grieved,	<i>us kā dil ranjida hai. [hai?</i>
is your business now completed?	<i>tumhārā kām ab tamām hū, ā</i>
is the proof of it strong?	<i>uskī dalīl maḥbūt hai?</i>
she is very impudent,	<i>wuh baṛī guṣṭākhi hai.</i>
the sky is quite clear,	<i>āsmān khūb ṣāf hai.</i>
these are mischievous children,	<i>we larke naṭkhaṭ haiñ.</i>
he received great punishment,	<i>us ne baṛī saza pāī.</i>
they all remained hidden,	<i>we sab chhipe rahe.</i>
his heart is restless,	<i>us kā dil beḥarār hai.</i>
he is a fool,	<i>wuh bewukūf hai.</i>
this paper is moist,	<i>yih kāghaṣ tar hai.</i>
who is making a noise?	<i>kaun shor kartā hai?</i>
what are you saying?	<i>tum kyā kahte ho?</i>

Exercise.—Sir, the pālki is ready. Bring me some paper, that I may write. Ask that man if his master has yet risen. What is the name of this fruit? Is there much fruit on that tree? I shall come home when I have completed my business. Do not make so much noise there. You said that these men were great liars. You say that you are very careful. The fool says everything that comes into his heart; but whatever comes into the heart of the wise, the same remains hidden. The news from the army this week is by no means favourable. The man who brings the news is a very great rogue, and those who believe him are fools.

LESSON 22.

speaking easy Urdū,	<i>ṣalīḥ Urdū bolo. [ānā hūā?]</i>
whence are you come?	<i>kahāñ se āe ho? (or, kahāñ se</i>
go away, you have leave,	<i>chale jāo tumheñ rukhṣat hai.</i>

go not there again,
put us on shore,
who lives there?
go on straightforward,
bring some wine and water,
cool the water well,
the dinner is on the table,
what is your name?
he is very clever,
wake me very early
it is fair to-day,
he has made confession,
make a signal for coming here,
have patience a little,
send them to my house,
sprinkle a little water,
turn back that leaf,
tie their hands and feet,

*wahān phir mat jānā.
hamēn kināre par utāro.
wahān kaun rahtā hai ?
sīdhe āge chāl jāo.
kuchh sharāb aur pānī lāo
pānī khūb thandā karo.
khānā mez par āyā.
tumhārā nām kyā hai ?
wuh bahut chālāk hai.
mujhe barī fajar jagāo.
āj din saf hai.
us ne ikrār kiya hai.
yahān āne kā ishāra karo.
zarra sabr karo.
unko hamāre ghar bhej do.
thorā pānī chhiro.
us warak ko ultāo.
unke hāth pāon bāndho.*

Exercise.—You say that the Hindūstānī language is very easy. He put them all ashore there yesterday. Have you well cooled the wine and the water? Tell me when the dinner is on the table. Why did you not wake me very early, as I told you? If you forget another time, then you will get great punishment. Have they seen our signal for their coming here? Send the wine and water to my house. We do not live there. These boys are very clever. He has made no confession as yet. Who has torn the leaf from my book? The magistrate caused the prisoners to be bound hand and foot.

LESSON 23.

put those rupees in the bag,
there is a fakir at the door,
he is very intelligent,
this is very good bread,
come back this way,
move a little slower,
come, take off my boots,
come out of the house,
wash your hands and face,
he has many friends,
what benefit will there be in that?
they have suffered much sorrow,

*un rupaiyon ko thaili mein
bharo.
darwāze par ek fakir hai.
wuh bara 'ākil hai.
yeh bahut achchhi roti hai.
isī taraf lautīye.
zarra aur āhista chalo.
āo moze utāro.
ghar se nikal āo.
apne hāth muñh dho lo.
uske bahut dost hain.
us mein kyā fāida hogā ?
unhon ne bahut ranj uthāyā.*

he has got a long beard,	<i>uskī barī dārḥī hai.</i>
what bird is this?	<i>yih kyā chiriyā hai ?</i>
he is a great drunkard.	<i>wuh barā sharābī hai.</i>
they are decidedly guilty,	<i>wuh yakīnan gunahgār haiṅ.</i>
whose field is this?	<i>yih khet kis kā hai ?</i>
there are many flies here,	<i>yahān bahut makkhiyān haiṅ.</i>
they have great prudence,	<i>unko barī dūr-andeshī hai.</i>
how many people were present?	<i>kitne ādmī ḥāzīr the ?</i>

Exercise.—How many rupees are there in the bag? Bring water, that I may wash my hands and face. I have suffered much sorrow on your account. What is the name of this fine bird? These flies give me much trouble. That *faḳīr* has a very long beard. Give him a rupee and tell him to go away. Tell him that if he makes such a noise another day, I will punish him severely. Where do your friends live? Are all the people present to-day? His friends afford him one hundred rupees a month. That man is quite innocent. There are many very fine trees in that field. These men never speak the truth; I cannot place any reliance upon what they tell me.

LESSON 24.

there is no oil in the lamp,	<i>chirāgh meṅ tel nahīn.</i>
pray give me a sample,	<i>mujhe ek namūna dījiye.</i>
this is a mere stratagem,	<i>yih faḳaṭ ḥīla hai.</i>
where is his shop?	<i>uskī dūkān kahān hai ,</i>
have you got a rope?	<i>tumhāre pās rassī hai ?</i>
the king sat upon the throne,	<i>bādshāh takht par baithī.</i>
his voice is good,	<i>uskī āwāz achchhī hai.</i>
what sort of animal is this?	<i>yih kaisā jānwar hai ?</i>
what is your advice?	<i>tumhārī kyā ṣalāḥ hai ?</i>
what is your age?	<i>tumhārī 'umr kyā hai ?</i>
send the palki near me,	<i>pālkī mere pās bhejo.</i>
give me the whip and hat,	<i>chābuk aur topī do.</i>
bring water for washing the hands,	<i>hāth dhone ko pānī lāo.</i>
how is your health?	<i>mizāj āpkā kaisā hai ?</i>
give me the tooth-brush and powder,	<i>niswāk aur manjan do.</i>
bring a suit of clothes,	<i>ek joṛā kapṛā lāo.</i>
bring ink, pen, and paper,	<i>dawāt kalam aur kāgnāz lāo.</i>
whose horse is that?	<i>wuh kis kā ghorā hai ?</i>
who is that European?	<i>wuh gorā kaun hai ?</i>

Exercise.—One day, in the summer season, a king and his son went a-hunting. When the air became very hot, then they placed each his cloak on the back of a certain jester. The king, having laughed, said, "Now, O jester, there is an ass's burden on thy back." The jester gave answer, "Verily your majesty, I bear the burdens of two asses."

LESSON 25.

whose house is this?
this soil is barren,
they are very avaricious,
this rupee is adulterated,
its shape is bad,
the English language is difficult,
brush off the spider's web,
what fault has he committed?
there is much dew on the grass,

now they are very helpless,
what business are you doing?
there is no end of his chattering,

they made much apology,
my parents have gone to their
house (other people's house),
there are many fruits in that
garden,

I have a headache,
where did you hear this news?
it is late, let us depart,

Exercise.—They thus say, that in a certain house a tiger and a man saw a picture, in which the man was drawn as victorious, and the beast subdued. The man said to the tiger, "Dost thou see the bravery of the man, how he has overcome the tiger?" The tiger gave answer, "The painter was a man; if a tiger had been the painter, then the drawing would not have been in this manner."

LESSON 26.

he has a liver complaint,
this is a fine season,
sow that seed in the garden,
he has a toothache,

yih kis kā ghar hai ?
yih zamīn ūsar hai.
we bare hīrṣī haiṅ.
yih rūpiyā khoṭā hai.
uskī shakl bad hai.
aṅgrezī zabān mushkil hai.
makrī kā jālā chhurā-ḍālo.
usne kyā takṣīr kī hai ?
ghās par bahut shabnam (or,
os) hai.

ab we bahut lāchār haiṅ.
tum kyā kām karte ho ?
uske bakwās kī intihā nahīṅ.

unhoṅ ne bahut 'uzr kiyā.
mere mā bāp unke ghar gaye
haiṅ.

us bāgh meṅ phal bahut haiṅ.

mujhe dard-i-sar hai.
tum ne kahāṅ yih khabar sunī ?
der hū, ham rukṣat hoṅ.

us ko jigar kī bīmārī hai.
yih achchhā mausam hai.
us bīj ko bāgh meṅ bo.
us ke dānt meṅ dard hai.

there are many playthings in the bazaar,	<i>bāzār meñ bahut khilone haiñ</i>
what is your occupation?	<i>tumhārā kyā peshā hai ?</i>
this translation is very good,	<i>yih tarjuma bahut khūb hai.</i>
his case will come on to-day,	<i>us kā mukaddama āj hogā.</i>
your watch goes well,	<i>tumhārī ghārī achchhī chalti</i>
this is a wax candle,	<i>yih mom kī battī hai. [hai.</i>
how much is the fare of the boat?	<i>nā, o kā kitnā bhārā hai ?</i>
what o'clock is it?	<i>ka, ī baje haiñ ?</i>
brush my hat and coat,	<i>merī topī aur kurtī jhāro.</i>
what is the fare for a day?	<i>ek dīn kā bhārā kyā hai ?</i>
lift up the blinds, take away the dishes,	<i>jhilmil uṭhā, o, bartan le jā, o.</i>
place my watch on the table,	<i>hamārī ghārī mez par rakkho.</i>
this fruit is very acid.	<i>yih phal barā khaṭṭā hai.</i>
why are you angry?	<i>tum kyon ghuṣṣe hote ho ?</i>

Exercise.—One day, a stag, from fear of the hunters, having fled, entered within a certain cave. There a large tiger having gone, seized and began to eat the stag. At the time of dying, that helpless animal said, in his own heart, "Alas, what a great misfortune is mine! I fled hither from fear of man, and now I have fallen into the claws of an animal whose cruelty is even greater than man's."

LESSON 27.

this is a very difficult business,	<i>yih barā mushkil kām hai.</i>
they are very artful,	<i>we bare ḥīle-bāz haiñ.</i>
that is a very beautiful garden,	<i>wuh bahut khūbśurat bāgh hai.</i>
this cloth is very coarse,	<i>yih kaprā barā moṭā hai.</i>
are you fit for the business?	<i>kyā, tum us kām ke lā, īk ho ?</i>
it is colder to-day than yesterday,	<i>kal se āj sardī ziyāda hai.</i>
this line is better,	<i>yih saṭar bihtar hai.</i>
his heart is very sorrowful,	<i>uskā dil barā ghamgīn hai.</i>
she is dumb and deaf,	<i>wuh gūngī aur bahrī hai.</i>
this story is all a lie,	<i>yih kiṣṣa bilkul khilāf hai.</i>
these are fine raisins,	<i>yih bahut khūb munakḱā hai.</i>
he has a large house,	<i>uskā bahut barā makān hai.</i>
this room is well lighted,	<i>yih kamarā khūb raushan hai.</i>
this room is very lofty,	<i>yih kamarā bahut ūnchā hai.</i>
how long is this cloth?	<i>yih kaprā kitnā lambā hai ?</i>
these are very wicked children,	<i>we bahut shurīr laṛke haiñ.</i>

his disposition is cruel,
they are lazy and negligent,
they are of a very stern disposition,

iskā mizāj be-raḥm hai.
we sust aur ghāfil haiñ.
we bare sakht-mizāj haiñ.

Exercise.—In a dark night a blind man, having taken a lamp in his hand, and a jar on his shoulder, was going along in the market. Somebody said to him, "O fool ! in thy eyes day and night are alike ; of what use is a lamp to thee?" The blind man, having laughed, said, "O you great blockhead ! do you imagine that the lamp is for my benefit? No, it is entirely on thy account, that thou mayest not break my jar amidst the darkness."

LESSON 28.

this pen is too soft,

yih kalam ziyāda-tar narm hai.

this paper is very coarse,
this letter is ill-shaped,
you speak very slowly,
can you speak English?
descend, otherwise you will fall,
you must go with me,
take away this bundle,
it is cloudy, yea it rains a little,
see, has it cleared up a little?
we know it all,
they know a great deal,
he gave me much trouble,
why do you laugh without cause?

yih kāghaz bahut motā hai.
yih harf bad-ṣurat hai.
tum bahut āhista bolte ho.
tum āngrezī bol-sakte ho?
utro, nahīñ to giroge.
hamāre sāth tumhen jānā hogā
is gathrī ko le jāo. [hai.
badlī hai, balkī kuchh barastā
dekho, āsmān kuchh khulā hai?
ham yih sab jānte haiñ.
we bahut kuchh jānte haiñ.
usne ham ko barī taklīf dī.
be-sabab kyūñ hañste ho?

they have annoyed us very much,
this is not my house,
allow me to smell that flower,
apply oil to that chair,
open the lock of that door,

unhon ne ham ko bahut dikk kiyā hai.
yih ghar merā nahīñ hai.
wuh phūl mujhe sūnghne do.
us chaukī mein raughan malo.
us darwāze kā kufī kholo.

Exercise.—A very poor man went to a very rich man and said, "We two are sons of Adam and Eve (*Adam o Hawā*), therefore we are brothers ; you are very rich and I am very poor ; give me a brother's share." The rich man, on hearing this, gave to the poor man one *kaurī*. The poor man said, "Oh, sir ! why do you not bestow upon me a brother's share?" He replied, "Be content, my good friend ; if I give all my poor brothers one *kaurī* each, I shall not have any remaining."

LESSON 29.

some of our soldiers have been wounded,	<i>ba'ze sipāhī hamāre zakhmi hū.e.</i>
beat that lazy boy,	<i>us sust larke ko māro.</i>
dig up that underwood,	<i>us jangal ko khod dālo.</i>
having said this, he departed,	<i>yih kahkar wuh chālā gayā.</i>
wring the moisture from the clothes,	<i>kapre kā pānī nichor-dālo.</i>
they sleep carelessly (soundly),	<i>we be-khabar sote haiñ.</i>
what is the amount of your bill?	<i>tumhārā hisāb kitne kā hai ?</i>
a wasp has stung me,	<i>mujhe ek bārnedañk-mārā hai.</i>
what is the tonnage of this ship?	<i>is jahāz meñ kitne bojh ki samāī hai ?</i>
what need is there of so much care?	<i>itnī ihtiyāṭ kī kyā hājat ?</i>
what is the price of these things?	<i>in chīzon kī kyā kīmat hai ?</i>
what is the depth of this tank?	<i>yih tālib kitnā gahrā hai ?</i>
what is the difference between these two?	<i>in donoñ meñ kyā fark hai ?</i>

Exercise.—A person went to a scribe, and said unto him, "Write a letter for me." He said, "There is a pain in my foot." The man said, "I do not wish to send you anywhere, why are you making this unreasonable excuse?" The scribe replied, "You are speaking the truth; but when I write a letter for any person, then I am always sent for to read it; for nobody else is able to read my handwriting."

LESSON 30.

this army does not know its exercise,	<i>yih fauj karwā'id se wāqif nahīñ.</i>
between you two what fighting is there?	<i>tum donoñ meñ kaisī larāī hai ?</i>
in this book how many chapters are there?	<i>is kitāb meñ kitnī fasleñ haiñ ?</i>
on these goods is there any discount?	<i>is asbāb par kuchh dastūrī hai ?</i>
the drum beats every day in the fort,	<i>tambūr kila' meñ har roz bajtā hai.</i>
this boy is much loved by us,	<i>yih lar-kā hamārā bahut piyārā hai.</i>
in this tank are there any fish?	<i>is tālib meñ kuchh machhliñ haiñ ?</i>

make a hole here in the earth, *yahān zamin meñ ek sūrīkh
karo.*
I caught a fish with a rod, *ham ne bansī se ek machhī
pakrī.*
this cow has no horns, *is gā, ke sīng nahīn haiñ.*
of what kind is this cloth? *kis kism kā yih kaprā hai ?*
do you intend going to Europe? *wilāyat jāne ko tumhārā irāda
hai ?*
hang up this lamp in the hall, *yih chirāgh dālāñ meñ laṭkā do.*
do you go by land or by water? *tum khushkī jā,oge yā tarī ?*

Exercise.—A certain hare having gone to the presence of the tigress, said to her, "O tigress, of me every year there are many young ones, but of you, during the whole of your life, there are no more than two or three." The tigress, having smiled, replied, "What you say is very true: of me, indeed, there may be only one young one in all my life, but that one is a tiger."

LESSON 31.

there is no lock to your box, *tumhāre ṣandūḳche meñ ḷuḷ
nahīn hai.*
there is much mud on the river
side, *daryā ke kināre-par baṛī
kīchaṛ hai.*
how many passengers were in
that vessel? *kitne musāfirus jahāz meñ the ?*
the whole room was scented, *sārā kamrā khushbo se mu'at-
ṭar hū,ā.*
are you the owner of this house? *tum is ghar ke mālik ho ?*
from idleness is loss, *sustī se ziyāñ hai.*
such as you will do, so will you
find, *jaisā karegā waisā pāwegā.*
resignation is the best com-
panion, *bihtar sāthī ṣabr hai.*
the world is the house of deceit, *dunyā fareb kā ghar hai.*
the fruit of rashness is repent-
ance, *jaldī kā phal pashemāñī hai.*
patience is an excellent quality, *ṣabr achchhī khaṣlat hai.*
temperance is excellent physic, *parhez baṛī dawā hai.*
hearing is better than speaking. *sunnā bihtar hai kahne se.*
from labour results greatness, *miḥnat se baṛā,ī miltī hai.*

Exercise.—A certain old woman had a goose which every day used to lay an egg of gold. One day the old woman thought in her own mind, thus: "If I increase the food of this goose,

then she will every day give two golden eggs." Having thus determined, the old woman began to give the goose every day as much food as she could eat. Now, after some days, the goose having become very fat, gave no more eggs.

LESSON 32.

such as you speak so will you hear,	<i>jaisā kahoge waisā sunoge.</i>
this world is the harvest for the next,	<i>dunyā ākhirat kī khetī hai.</i>
contentment is the key of repose,	<i>ḡanā'at ārām kī kunjī hāi.</i>
to be ignorant is death to the living,	<i>zindon ke liye jihālat maut kī.</i>
moderation in everything is best,	<i>tawassuḡ har chīz kā bihtar hāi.</i>
to the wise a hint is enough,	<i>'ākil ko ishāra bas hai.</i>
death laughs at expectations,	<i>ummed par maut haṅstī hai.</i>
assist your brother in distress,	<i>taṅgī meṅ apne bhāī kī madad kar.</i>
very frequently medicine is sickness,	<i>akṣar auḡāt dawā bīmārī hai.</i>
God is upright and holy,	<i>khudā rāst aur pāk hai.</i>
man becomes known from his conduct,	<i>ādmi chalan se pahchānā jātā hai.</i>
from prohibition desire increases,	<i>man' karne se chāh barhtī hai.</i>
fortune does not increase with wisdom,	<i>dānāī se rozī nahīn barhtī.</i>

Exercise.—One day a large bull was grazing in a field, when a conceited fly came and sat on one of his horns. The fly began to say in her own mind, "I am very heavy, and if I remain here, assuredly the bull will not be able to lift his head from the ground." Then the fly said aloud, "O bull, I am afraid I am giving you great inconvenience; if so it be, then speak out, and I will immediately depart." The bull answered, "O fly, be not uneasy on my account, for I was not in the least aware of your being there till you spoke to me."

LESSON 33

during this month much rain fell,	<i>is mahīne meṅ pānī bahut barsā.</i>
send a servant there,	<i>ek naukar wahān bhej-do.</i>
sit under this tree,	<i>is darakhṡ ke tale baitho.</i>

what is the price of these pearls?	<i>in motiyon kī kyā kīmat hai ?</i>
how heavy will this stone be,	<i>yih patthar kitnā bhārī hogā ?</i>
what is the name of this village?	<i>is gānw kā nām kyā hai ?</i>
bring the riding-horse,	<i>sawārī ke ghorē ko hāzīr karo.</i>
brush the curtains well, so that	<i>masahrī khūb jhāro ki koī</i>
no mosquito may remain,	<i>machchhar na rahe.</i>
clean the shoes well,	<i>jūtī achchhī tarah saf karo.</i>
we ought to be benevolent,	<i>ham ko chāhiye kī rahm-dil</i>
	<i>hon.</i>
we have fallen into great diffi-	<i>ham barī mushkilon meñ parē</i>
culties,	<i>haiñ.</i>
many ships have been damaged	<i>tūfān se bahut jahāz tabāh</i>
by the storm,	<i>hūe.</i>
he every day drinks new milk,	<i>wuh harroz tāza dūdh pītā hai.</i>
to sit still is better than quar-	<i>chupke baitnā bihtar hai</i>
relling,	<i>larne se.</i>
grind this wheat in the mill,	<i>chakkī meñ in gehu, on ko pīso.</i>
do you know who is his agent?	<i>tum jānte ho uskā gumāshtha</i>
	<i>kaun hai ?</i>

Exercise.—A man went, for the purpose of seeing a certain person, to his house, at the time of midday. That person, from his own house, saw the man coming, and said to his servants, "When he asks where the master of the house is, you will say that he is now gone to dine with some one." In the meanwhile, the man having arrived, asked, "Where is the master of the house?" They said, "Our master is gone out." The man said, "A great fool he is to have gone out of his house in the midst of such heat." The master of the house, having put his head out of the window, said, "You are a very great fool to wander about at this time: for I have been all day in my own house."

LESSON 34.

buy two candlesticks for me,	<i>do sham'dān mere wāste mol-</i>
	<i>lo.</i>
this cat has large claws,	<i>is billī ke barē barē changul</i>
	<i>haiñ.</i>
take away this counterpane into	<i>dūsre kamre meñ is palang-</i>
the other room,	<i>posh ko le jāo.</i>
is this place in the district of	<i>yih jagah Kalkatte ke zīle'</i>
Calcutta?	<i>meñ hai ?</i>
I will show you a beautiful	<i>main tum ko ek khūbshurat</i>
picture,	<i>taṣwīr dikhā, ūngā.</i>

your signature is necessary to this bond,	<i>is tamassuk par tumhārī dast-khaṭṭ zarūr hai.</i>
to-day there is a guest in their house, &	<i>āj unke ghar mein ek mihmān hai.</i>
who is this boy's governor?	<i>is larke kā murabbī kaun hai.</i>
it is very late, permit us to go home,	<i>bahut der hū, hām ko ghar jāne do.</i>
in this affair there is much cruelty,	<i>is kām mein baṛī be-murūwatī hai.</i>
they commit oppression of every sort,	<i>we har tarah kā zulm karte haiñ.</i>
we have at present a long journey,	<i>hamen is waqt dūr kā safar darpesh hai.</i>

Exercise.—A certain feeble old man having gathered a load of wood (literally sticks) in a forest, was carrying it to his own house. After having gone some distance, the old man became very tired, and having thrown down the burden from his shoulder on the ground, he began to cry out, "O Angel of Death, deliver me from this misery!" At that very instant the Angel of Death stood before him, and said, "Why have you called me, and what do you want with me?" On seeing this frightful figure, the old man, trembling, replied, "O friend, be pleased to assist me, that I may lift once more this burden upon my shoulder: for this purpose only have I called you."

LESSON 35.

have you a glass for holding the medicine?	<i>tumhāre pās shīshī darwā, rakhne kī hai?</i>
man has reason, a brute none,	<i>'aql ādmī ko hai, jānwar ko nahīñ.</i>
please give me a letter of introduction,	<i>ek sifārish kā khatt mujhe 'ināyat kijiye.</i>
why do you write with a bad pen?	<i>tum kis wāste bure kalam se likhte ho?</i>
of these two which is the best?	<i>un donoñ mein se kaun achchhā hai?</i>
I will take the business from you and give it to him,	<i>main tum se kām lūngā aur use dūngā.</i>
your going there is not necessary,	<i>tumhārā jānā wahāñ kuchh zarūr nahīñ.</i>
he is well versed in science,	<i>'ilm se wuh khūb wāqif hai.</i>

he is very learned and intelligent,
this will be best of all,
tell me what he is saying,
tell the groom to get the horse ready,

wuh barā dānā aur 'aḳlmand hai.
yih sab se bihtar hogā.
kaho to wuh kyā kahtā hai.
sā, is se kaho ghorā taiyār kare.

Exercise.—In the country of Kashmir a certain merchant had an Abyssinian slave whose skin was as black as charcoal. One day in the winter season the slave took off his clothes, and having taken up some snow, he began, with great labour, to rub it on his body. During this, his master came that way, and having seen this curious circumstance, said, "What are you doing here?" The slave answered, "I am rubbing my body with snow, so that I may become white like the people of this country." His master, laughing, said, "O fool, do not labour in vain; your body may, indeed, dissolve the snow, but your skin will not thereby become white."

LESSON 36.

I also wish to go out,

main bhī bāhir jānā chāhtā hūn.

why do you climb the tree?
when will you be able to depart?
is the saddle on the horse or not?

darakht par kyon chāhte ho?
tum kab tak chal-sakoge?
ghorē par zīn bāndhā hai kī nahīn?

we will return in a few minutes,
if dinner be ready, bring it,
give my compliments to your master,

ko, idam mein ham phir āwenge.
jo khānā taiyār ho to lāo.
hamārā salām apne ṣāhib se kaho.

do you know this man?
he has acquired much science,
he has amassed much wealth,
come, let us two have some talk,

is ādmī ko tum jānte ho?
usne bahut 'ilm hāsil kiyā hai.
usne bahut daulat jam' kī hai.
āo, ham tum kuchh bāt chit karen.

will one horse be able to draw so great a weight?

ek ghorā itnā bojh khaiñch-sa-kegā?

you go on, we are coming,
these things are come from Europe,

tum āge jāo ham āte haiñ.
ye chīzēñ wilāyat se āī haiñ.

where shall we pass the night?
we have no time to play at present,

āj kī rāt ham kahāñ rahenge?
ham ko furṣat abhī khelne kī nahīn hai.

Exercise.—One day an ox was grazing in a field in which several young frogs were playing. By chance one of the young frogs was crushed under the foot of the ox, and died. The other frogs having seen this, went home, and having told their mother what had occurred, they then said, "O mother, we never before saw so large an animal." On hearing this, the old frog, having distended her belly very much, said, "Is he as large as this?" The young ones replied, "Assuredly, he is much larger than that." She then, having distended herself twice as much, said, "Is he so large?" They answered, "O mother, he is a thousand times larger." The old frog, however, through pride, continued to distend her body more and more, till at last her skin burst, and she died.

LESSON 37.

he has scalded his foot,	<i>uskā pānw jhulas gayā.</i>
all these knives are rusty,	<i>yih sab chhuri zang-āluda haiñ.</i>
these children are screaming all day,	<i>ye larke tamām din chillāyā kar̥te haiñ.</i>
we were seeking for this all day,	<i>ham isko tamām din dhūnd̥te the.</i>
have you sealed your letter?	<i>tum ne apne <u>khatt</u> par muh̥r kī hai?</i>
our house is shaded with trees,	<i>hamārā ghar darakh̥ton̥ ke sāye meñ hai.</i>
it is raining, give us shelter,	<i>pāñī barastā hai, ham ko panāh do.</i>
go forward there, and stand still,	<i>wahāñ bar̥hke jā, o aur khare raho.</i>
bring out these things from the pālki,	<i>pālki meñ-se ye chīzeñ uṭhā lā, o.</i>
speak loud, then I shall hear you,	<i>baland āwāz se bolo to main sunūñ.</i>
what do you call that in Hindūstānī?	<i>usko Hindī zabān meñ kyā kahte ho?</i>

Exercise.—In the house of a certain person, a bag of rupees was stolen. The owner of the money gave information to the judge of that city. The judge immediately called before him all the people of the house; but after much investigation he was unable to detect the thief. At last he said to them, "This night I will give each of you a stick one cubit in length, and it will so happen that the stick of him who is the thief will

become one inch longer than those of the rest." Having thus spoken, the judge gave each a stick, and dismissed them. During the night, the thief, being afraid, said to himself, "If I cut off one inch from my stick, in the morning it will be of the same length with the rest." Thus, having considered, he cut off an inch from his stick, and next day attended, along with the others. The judge, having looked at the sticks, thus discovered the thief.

LESSON 38.

set up something as a shelter	<i>kuchh dhūp ki āṛ ki waste</i>
from the sunshine,	<i>kharā karo. [hai.</i>
he agreed with me this time,	<i>is waqt wuh mere sāth muttāfik</i>
you exercise yourself in writing	<i>tum likhne aur parhne kī</i>
and reading,	<i>mashk karo.</i>
on hearing this news they were	<i>yih khabar sunke we bahut</i>
much frightened,	<i>dar-ga.e.</i>
how much indigo will this chest	<i>kitnā nīl is sandūkh meñ samā-</i>
contain?	<i>egā?</i>
they are all offended with one	<i>we sab ek dūse se kḥafā haiñ.</i>
another,	
tell the coachman not to drive	<i>gāribān se kahoki itnā jald na</i>
so quick,	<i>hāñke.</i>
we have escaped from the hands	<i>ham dushman ke hāth se bach-</i>
of the enemy,	<i>ga.e.</i>
the whole city has been flooded,	<i>tamām shahr meñ sailāb ho-</i>
	<i>gayā hai. [rakkho.</i>
put these two trays together,	<i>in donoñ kishtiyon ko pās pās</i>
with this our joy will be in-	<i>is se hamārī kḥushī ziyāda</i>
creased,	<i>hogī.</i>

Exercise.—A certain person having a pain in the stomach went to a physician, and said, "For God's sake, doctor, give me some physic, otherwise I die from a pain in the stomach." The doctor asked him what he had eaten that day. The man said, "Merely a piece of burnt bread." On hearing this, the doctor said, "Let me look at your eyes." Then, having called one of his servants, he said, "Bring me the medicine for the eyes." The sick man, on hearing this, screamed out, "O doctor, is this a time for your joking? I am dying from a pain in the stomach, and you talk of medicine for the eyes. What connection is there between medicine for the eyes and a pain in the stomach?" The doctor replied, "I wish, in the first place, to make your eyes sound, for it is evident that you are unable to

distinguish between black and white, otherwise you would never have eaten burnt bread."

LESSON 39.

we have much reduced our expenditure,	<i>ham ne apnā kharch bakut kam kiyā hai.</i>
this money must be sent back to him,	<i>ye rupaye us ko zarūr wāpas karne hōnge.</i>
the commander-in-chief has pardoned a soldier,	<i>sipah-sālār ne ek sipāhī ko mu'af kiyā.</i>
rule your paper, then write,	<i>apne kāghaz par mistār karo, tāb likho.</i>
all the people have died with hunger,	<i>sab ādmī māre bhūkh ke mar- gayē haiñ.</i>
they have fallen one upon another,	<i>we ek dūsre par gir-pārē.</i>
splice these two ropes together,	<i>[baṭo. in donoñ rassiyoñ ko milākar</i>
they live in great affliction, or through much toil,	<i>we baṭī miñnat se guzrān karte haiñ.</i>
he has built a house on the bank of the Ganges,	<i>us ne Gangā ke kināre ek makān banāyā hai.</i>
he drove the chariot two kos, when one of the wheels broke,	<i>do kos gārī ko hāñk-āyā ki ek pahiyā ṭūṭ-gayā.</i>

Exercise.—Two women were quarrelling with one another about a child, and neither of them had any witness. Having gone before the judge, the one continued saying, "The child is mine;" and the other also was saying, "The child is mine, O your worship, give me justice." The judge, being helpless, sent for the executioner, and said to him, "Of this child make two pieces, and give one to each of these women." On hearing the order of the judge, the executioner drew the sword, and was about to cut the child in two. During this, one of the women stood still, and said nothing, but the other woman, weeping aloud, said, "O sir, do not kill my child; if such is justice, I give up my claim. For God's sake give her the child." On hearing this, the judge became convinced that this indeed is the real mother. To her he gave up the child; and to the other woman having given punishment, he ordered his people to expel her from the country.

LESSON 40.

why should we run away, there is no danger there?	<i>ham kyūñ bhāgeñ, wahāñ kuchh khauf nahīñ ?</i>
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he has abandoned his late friends,
they went to Europe six months ago,
on hearing a statement of this sort, they began to laugh,
gardener, sow the seed of this flower in the garden,
he has taught us with great labour,
by the grace of God we have found repose,
it is very cloudy, perhaps it will rain much,
he has amassed much wealth and property,
in this house there is a hall and three rooms,
how long is it since you received this news?

usne apne agle doston ko chhor-diyā.
chha mahīne hū, e ki we wilāyat ga, e.
is-ṭarah kī bāt sunke we haṁsne lage.
mālī, is phūl kā bīj cāgh meñ bo.
usne baṛī miḥnat se ham ko sikhāyā hai.
khudā kī mihrbānī se ham ne āram pāyā.
baṛā abar hū, ā hai, shāyad pānī khūb barse.
usne bahut māl aur matā' jam' kiyā hai.
is ghar meñ ek dālāñ aur tīn koṭhrī haiñ.
kitne din hū, e ki tum ne yih khabar pā, ī?

Exercise.—A fox having seen a crow sitting on the branch of a tree, with a fine piece of cheese in his mouth, began to think in her own heart, "How shall I get this delicious morsel into my own possession?" She then said aloud, "O Master Crow, I am quite delighted to see you this morning: your elegant figure and black feathers have entirely fascinated my heart. Will you sing to me one of your charming songs, so that the pleasure of my ears may be like that of my eyes?" On hearing this flattery, that foolish crow opened his mouth that he might show his skill in music. As soon as he opened his mouth to sing, the piece of cheese fell upon the ground. The fox immediately seized it, and walked away, saying, "My dear friend, your voice is a little out of tune to-day: pray remain silent till I have gone some distance. In the mean time, receive this advice of mine—Never pay any attention to the words of those who flatter you."

LESSON 41.

they live with their parents,
we have taken a walk on the bank of the river,

we apne mā bāp ke sāth rahte haiñ.
ham ne daryā ke kināre sair kī hai.

for how much will you sell
(this) to my master?

is there anything to be had there
for eating and drinking?

are you at all aware where they
are gone?

remain here until we return,

the knife fell from my hand into
the river,

in speaking Hindūstānī, our
general fault is in not
pronouncing each individual
letter fully,

a man who cannot speak the
language of the people
among whom he sojourns
may sometimes be in danger
of starving,

he tells you to speak to him in
his own language,

*ise kitne ko mere khāwind ke
hāth bechoge ?*

*wahān kuchh khāne-pīne ki
chīz miltī hai ?*

*tum ko kuchh mā'lūm hai ki
we kahān gaye haiñ ?*

*yahīñ thāhro jabtak ki ham
phir āwēñ.*

*mere hāth se chhurī daryā mein
gir-parī.*

*Hindūstānī bolne mein hamārā
kuṣūr akṣar yihī hai, ki jude
jude harfon kā pūrā talaffuz
nahīñ karte haiñ.*

*jo shakhs un logon ki zabān na
bol-saktā ho ki jin ke sāth
būd o bāsh kare, use bā'ze
waqt bhūkhe marne kā
andesha hai.*

*wuh tum se kahtā hai ki merī
zabān mein mujh se bolo.*

Exercise.—A certain washerman had an ass, which he used to let go in a garden for the purpose of grazing. The people of the garden used to beat the ass, and drive him away from thence. One day, the washerman fastened around him a tiger's skin, and said, "At the-time of night go you into the garden to graze, and do not make any noise." Even so every night the ass in the tiger's skin used to go into the garden. Whenever the people saw him by night, they used to think for certain that this was a tiger. One night the gardener himself saw him, and from fear he went up into a tree. In the mean time, another ass which was in that neighbourhood made a noise, and the ass of the washerman, on hearing that, also raised his voice, and began to bray in the manner of all asses. The gardener, on hearing his noise, discovered what he was. He came down from the tree, and having thoroughly beaten the ass, he drove him out of the garden. Hence, on this subject the wise men have said, "for asses silence is best."

HINDĪ AND URDŪ DIALECTS.

LESSON 42.—DIALECTS.

The following extract from St. Luke's Gospel (xv. 11-24) will serve to show the difference between the two dialects of the Hindūstānī, which we noticed at the commencement of this little work. The Hindī version is taken from the "New Testament, altered from Martyn's Urdū translation into the Hinduwī language [dialect], by the Rev. Wm. Bowley." Calcutta, 1826. The Urdū is from the "New Testament, translated into the Hindūstānī language [Urdū dialect], by the Rev. H. Martyn," printed in London, 1819.

Hindī, spoken by the
Hindūs.

11. *Kisī manukhy ke do putr the;*

12. *Un men-se chhutke ne pēā se kahā, ki he pitā, sampatti-men-se jo merā bhāg ho-we, dījiye; tab usne unhen upajivan bānt-diyā.*

13. *Aur bahut din na bitne pāye, chhutkā putr sab kuchh ikatthā karke, pardesh ko chal niklā, aur wahān karkarm men apnī samasta sampatti nashī kī.*

14. *Aur jab wuh sab kuchh uthā-chukā us desh men barā akāl parā; aur wah daridrī hone laga.*

15. *Tab wah jāke, us desh kē ek prajā kā sevak banā; aur usne use apne kheton men bhejā ki sūron ko charāwe.*

16. *Aur wah lālasā rakhtā thā ki un chhilkon se jo sūr khāte the apnā peṭ bhare; aur wē use na detā thā.*

Urdū, or Rekhta, spoken by
the Musalmāns.

11. *Ek shakhṣ ke do betē the;*

12. *Un-men-se chhutke ne bāp se kahā, ki ai bāp, māl se jo merā hīṣṣa ho, mujhe dījiye; tab us ne ba-kadri ma'āsh unhen bānt diyā.*

13. *Aur bahut roz na guzre the, ki chhutke betē-ne sab kuchh jam' karke, ek mulk-i-ba'id kā safar kiyā, wahān bad-ma'āshī men apnā māl barbād kar-diyā.*

14. *Aur jab wuh sab kuchh kharch kar chukā, us sar-zamīn men sakht kāl parā, aur wuh be-māya ho chalā.*

15. *Tab wuh jāke us mulk ke ek mutawāṭṭin kā naukār banā; us ne use apne kheton par bhejā ki sūar charāyā kare.*

16. *Aur use ārzū thī ki un chhilkon se jo sūar khāte the apnā peṭ bhare; so bhī kisī ne use na diye.*

17. *Aur jab wah apne chet men āyā, us ne kahā, ki mere pitā ke kitne banīhār haiñ jinkī roṭī bach rahtī hai, aur main bhūkh se martā hūñ.*

18. *Main ūṭhūngā aur apnē pitā pās jā, ūngā, aur use kahūngā, ki he pitā main swarg-ke aur tere āge aparādhī hūñ.*

19. *Aur ab main yogya nahīñ ki tera putr kahā, ūñ; mujhe apne banīhāron men-se ek ke samān banā, iye.*

20. *Tab wah ūṭh-ke apne pitā pās āyā; parantu jab wah dūr hī thā, uske pitā ne usko dekhā, aur dayālū hū, ā, aur daurā, aur uske gale men girke, use chūmne lagā.*

21. *Aur putr ne usko kahā, ki he pitā, main ne swarg kā aur tera aparādh kiyā hai, aur ab is jog nahīñ ki terā putr kahā, ūñ.*

22. *Tab pita ne apne sevako ko kahā, ki achchhe se achchhe bastr lā, o, aur isko pahinā, o; aur uske hāth men āngūṭhī, aur pā, oñ men jūtī pahinā, o.*

23. *Aur wah moṭā bachhī, idhar lā, o, aur māro; ki ham khāweñ aur ānand karen.*

24. *Kyōñki merā yih putr mar gayā thā aur pher jītā hai; wah kho gayā tha, aur mil-gayā hai; tab we ānand karne lage.*

17. *Aur jab wuh apne hosh men āya to kahā, ki mere bāp ke kitne hī mazūre haiñ jinhen roṭiyāñ wāfir haiñ, aur main, bhūkh se martā hūñ.*

18. *Main ūṭhkar apne bāp pās jā, ūngā, aur use kahūngā, ki ai bāp, main āsmān kā aur terā gunāh-gār hūñ.*

19. *Aur ab is lā, ik nahīñ ki terā betā hahlā, ūñ mujhe apne mazdūron men se ek kī mānind banā, iye.*

20. *Tab wuh ūṭhkar apne bāp pās āyā. Aur wuh hanoz dūr hī thā, ki uske bāp ne use dekhā aur rahm kiyā, aur dauṛke uski gardan par jā liṭā, aur uskī machchhiyāñ līñ.*

21. *Bete ne us-se kahā, ki ai bāp, main ne āsmān kā aur terā gunāh kiyā hai, is lā, ik nahīñ ki terā betā kahlā, ūñ.*

22. *Tab bāp ne apne naukaron ko kahā, achchhī se achchhī poshāk lā, o, aur ise mulabbas karo, aur us ke hāth men āngūṭhī, aur pā, oñ men jūtī pahnā, o.*

23. *Aur wuh pālā hū, i bachhrā lāke, zibh karo, ki ham khāweñ aur khushī manāweñ.*

24. *Kyūñki merā yih betā margayā thā, ab zinda hū, i; khoyā gayā thā, so milā; tab we khushī karne lage.*

Exercise.—A certain merchant had a friend who was deaf. By chance the merchant fell ill. The deaf man went to inquire after his health, and while going along the road, he made up (*banāyā*) in his own mind this discourse:—"After salutation,

I will first ask this, 'Well sir, how are you?' he will say 'Better;' and I shall rejoin 'Very good.' When I inquire as to the diet he uses, he will say, 'Rice and milk;' to which I shall answer, 'May it do you much service.' I shall afterwards put the question, 'Pray who is your physician?' he will of course tell me 'Dr. such a one is,' and I may safely say, 'May God prosper his hands in the accomplishment of his work.'" At length, having settled his plan, the deaf man reached the house, and after the usual compliments (*sālām 'alek ke ba'd*) he seated himself near the patient. "My friend," says he, "how are you?" The sick man replied, "Do not you see that I am dying of a fever?" On hearing which he observed, "Excellent, I hope God will keep you so." The poor patient was already peevish enough with his disease, but this made him much more so. The deaf man next asked, "What is your diet, my friend?" and was answered, "Blood and ashes!" * "May they do you much good," the other rejoined. His visitor then inquired thus: "Do tell me who is your doctor." Boiling with indignation, he cried, "His worship Dr. Death." "I give you joy," quoth the deaf man; "he is a most effective practitioner, and may the Lord speed his prescriptions."

ॐ नमो भगवते वासुदेवाय.

SECTION III.

THE Exercises in this Section become progressively more difficult than any of the foregoing. As a preparatory step, the student ought to have read at least one quarter of the *Bāgh o Bahār* and *Baitāl Pachīsī*, in addition to my *Hindūstānī Grammar and Selections*. For further materials in this useful department, he may have recourse to any amusing oriental tales, such as those of the Arabian Nights Entertainments, &c., &c. It is to be presumed, also, that he is possessed of my Dictionary, in case all the words should not be found in Part II. at the end of this work.

LESSON 43.—ON BREAKFAST.

- get the breakfast equipage *hāzrī kā sāmān taiyār karo.*
 ready,
 toast some bread, and butter *kuchh roṭī seṅko, aur us par*
 it properly, *achchhī tarāḥ makkhan*
lagāo.
 does the water boil? *pānī khaultā hai ?* [do.
 give me a clean cup and saucer, *ek ṣāf piyāla aur thālī mujhe*
 give that gentleman another *ek aur piyāla chā kā us ṣaḥib*
 cup of tea, *ko do.*
 make it strong enough; and by *jaīst chākiye use kaṛī karo, aur*
 putting in it plenty of milk *us meṅ bahut sā dūdh aur*
 and sugar you will always *miṣrī milāne se hamesha*
 make it good, provided the *achchhī banegī, bashartē ki*
 water be actually boiling, *pānī khūb khaultā ho.*
 bring the cold meat, fowl, ham, *thandhā gosht, murghī, rān,*
 tongue, salt fish, mango- *jīb, namkīn-machhlī, tapsi-*
 fish, rice, and split pease in *machhlī, khushka aur dāl,*
 the twinkling of an eye, *pal-mārte lāo.*
 give me a cup of coffee and a *ek piyāla kahwa mujhe do aur*
 little more sugar, *thorī sī shakkār ziyāda do.*
 boil some eggs, but do not let *kuchh andē ubālo, par unheṅ*
 them get hard, *sakht hōne na do.*
 set the egg-cups and salt-cellar *andon ke piyāle aur namak-*
 on that side, and the tea-pot *dān us tarāf rakkho, chā,*
 and coffee-pot here, *dān aur kahwa-dān yahan.*

what a blockhead you are to
require repeated orders for
such things!

bring bread, biscuit, sweet-
meats, cake, &c.,

you know I cannot drink tea
without cream,

the bread is very bad, and full
of sand,

discharge the baker if he ever
dare to send such bread
here,

the water with which this tea
is made has not been boiling;
it has no taste at all,

these eggs are not fresh; from
whom have you brought
them? Never bring any to
the table but those that are
laid at home,

*tum kyā aḥmak ho! ki aisi
chīzōñ ke wāste tum ko bār-
bār ḥukm chāhiye.*

*rotī, biskut, miṭhāī, kek, wa-
ghaira lāo.*

*tum jānte ho ki main malāī
baghair chā na pī-saktā.*

*rotī nihāyat burī, aur bālū
bhari hū, ī hai.*

*nān-bā, ī-ko jāwāb dījo agar
kabhī wuh aisi rotī bhejne
kī jur, at kare.*

*jis pānī se yih chā banāī, gaī
wuh khaultā na thā; is meñ
lazzat muḥlak nahīñ.*

*ye ande tāze nahīñ, kis-se tum-
ne liye haiñ? gharailū ke
siwā, aur kuchh kabhī mez-
par mat lāo.*

Exercise.—One night a *kāzī* found in a book that whoever has a small head and a long beard is a fool. The *kāzī*, having a small head and a long beard, said to himself, "I cannot increase the size of the head, but I will shorten the beard." He sought for scissors, but could not find them. Having no other course, he took half his beard in his hand, and carried the other half towards the lamp: when the hair took fire, the flames reached his hand; upon which, letting go his hold, the beard was entirely consumed, and the *kāzī* overwhelmed with shame, as it verified what was written in the book.

LESSON 44.—ON DINNER.

tell the cook to have the dinner
ready at three o'clock,

sir, dinner is ready,

where is the soup and the soup-
spoon?

bring a hot-water plate,

some bread, potatoes, greens,
asparagus, cabbage, cauli-
flowers, turnips, carrots,
cucumbers,

*bāwarchī se kaho ki tīn baje
khānā taiyār howe.*

ṣāhib, khānā taiyār hai.

*shorbā kahāñ hai, aur shorbā
pīne kā chamcha?*

garm pānī kā bāsan lāo.

*kuchh rotī, ālū, sāg, nāgdūne,
karm-kalla, phul-kobī, kal-
gham, gājar, khīr.*

let me have a clean plate, knife, fork, spoon, salt, mustard, vinegar, pepper, horse-radish, oil, sauce, anchovies, and everything of this sort, let me have of every sort of vegetable on the table, and tell me the name of each, what do you call that vegetable?

get one dressed for me every day, and tell me the name of each as I eat it, till you see I can call for everything of this sort by its proper name,

do so with everything else. as this will be a capital plan for learning and digesting this useful tongue, being at once a meal and a lesson, bring some beef, mutton, veal, fish, fowl, and venison,

can you dress Hindūstānī dishes well?

what fruits are in season now? bring me some of each sort,

to-morrow we shall dine in the country, send everything in time,

will this meat keep so long in this weather?

now you may all depart, you have leave,

ek śāf rikābī, chhurī, kāntā, chamcha, namak, rāī, sirka, mirch, sahnā, tel, chaṭnī, machhlī-kauchar, aur sab chīzēn isī tarah-kī mujhe do. mez par har ek tarah kī tarkārī kuchh kuchh rakho, aur ek-ek kā nām mujhe batāo. us tarkārī-ko kyā kahte ho?

har roz mere liye ek ṛkhnā, aur jab main khā, un tab har ek kā nām mujhe batānā jabtak ki tum na jīno ki har ek aisī chīz ke main aṣl nām batā-sakūn.

harek chīzmen bhī aisā hī karo, kyūnki is muftīd zabān sīkhnē kā aur yād karne kā yih achchhā taur hai, ki sabak o tabak donoṁ hī haiṁ. kuchh gā, e kā gosht lāo, bher ka gosht, bachhre kā gosht, machhlī, murghī, hiran kā gosht.

Hindūstānī khānā tum achchhā pakā-sakte ho?

kis kis mewe kī ab faṣl hai? har kism se thōṛā thōṛa mere pās lāo.

ham kal dihāt men khānā khā, enge, sab chīzēn bar-waqt bhejo.

is mausam men yih gosht itnī der tīza rahegā?

ab tum sab jāo, rukhṣat hai.

Exercise.—A person said to his servant, "If you see two crows together early in the morning, apprise me of it, that I may also behold them, as it will be a good omen, whereby I shall pass the whole day pleasantly." In short, the servant saw two crows in one place: he informed his master; but when the latter came, he saw only one, the other having flown

away. He was very angry, and began to beat the servant ; at which time a friend sent him some victuals. The servant said, "O my lord ! you saw only one crow, and have obtained victuals ; had you seen two, you would have got a beating."

LESSON 45.—ON NAMING, TELLING, SPEAKING, &c.

what is the name of this ?
what do you call this thing ?
what do they call that in
Hindūstānī ?

can you tell me where Mr. —
lives ?

tell me the name of this in
your own language,
do not tell any one what I said
to you about that book,

he would not tell me which of
the two was yesterday's or
to-morrow's lesson,

your servant does not mind
what you say to him,
tell him he is a great rogue,
and that he is always telling
his master no end of lies
(lit. he is opening bags upon
bags of lies),

well, I will not speak to him,
as I may get angry and beat
him ; but give him his wages
and dismiss him,
what did he say when you told
him to remain till I returned ?

he said he had business, and
could not possibly remain,

did you ask him of what nature
the business was ?

yes, I did ask ; but he said it
was an affair of secrecy which
he could not divulge,

iskā kyā nām hai ?

is chīz ko kyā kahte ho ?

*usko Hindūstānī zabān meñ
kyā kahte haiñ ?*

*tum kah-sakte ho ki — sāhib
kahāñ rahtā hai ?*

*tum apnī zabān meñ iskā nām
to batāo.*

*us kitāb kī bābat jo tum se
maiñ ne kahā, so kisī se
kuchh na kahnā.*

*uskī marzī na thī jo mujh-se
kahe ki in donoñ sabaq meñ
kaun kal-kā hai, aur kaun
kal-kā hogā.*

*tum apne naukar se jo kahte
ho, so wuh māntā nahīñ.*

*us se kaho ki tū sakht daghā-
bāz hai, aur apne khāwind
ke sāmhnē hamesha jhūṭh kī
paṭoñ kī paṭ kholtā hai.*

*achchhā, maiñ us-se na bolūngā
ki shāyad maiñ ghusse ho-
jā, ūñ to mārūngā, lekin use
ṭalab dekar rukhsat kar-do.
jāb tum ne mere phir āne tak
usse kaha ki raho, tab usne
kyā kahā ?*

*usne kahā ki mere hāth meñ
kāñ hai, maiñ hargiz rah-
na-sakūngā.*

*kyā tumne us se pūchhā ki wuh
kāñ kis tarah kā hai ?*

*hāñ, pūchhā thā, par usne kahā
ki wuh bhēd kī bāt hai uska
maiñ bayān na kar-sakūngā.*

they speak English among themselves and Hindūstānī with us,

they will know him to be a foreigner, though he speaks the Hindūstānī very grammatically,

could I speak the Hindūstānī I would with pleasure ; but, alas, I cannot join two sentences together in that tongue,

you will be able to speak it in a few months, and you ought to practise speaking it with every one who is able to tell you how to speak it well,

how much I regret not to be able to understand what they say in Hindūstānī,

I take the liberty to inform you that nothing but practice will enable you to speak with fluency,

Exercise.—A poet went to a rich man, and bestowed great praises on him ; at which the latter, being pleased, said, " I have not any money at command, but a large quantity of grain : if you come again to-morrow, I will give you some." The poet went home, and early the next morning went again to the rich man, who asked him why he was come. He answered, " Yesterday you promised to give me some grain, and I am now come for it." The other replied, " You are an egregious fool ; you delighted me with words, and I have also pleased you ; why, therefore, should I give you any corn?" The poet went away ashamed.

LESSON 46.—ON VISITING, SHOPPING, &c.

bring the pālki near me,
take me to Mr. —'s,

send the footman on before to
see if the gentleman be at
home or not,

*we āpas meñ aṅgrezī bolte haiñ
aur ham-se Hindūstānī.*

*we use pardesi jāneñge, agarchi
wuh Hindūstānī bahut bā-
kā'ida boltā hai.*

*agar main Hindūstānī zabān
bolsaktā, to khushī se boltā,
par afsos hai ! ki us zabān
meñ main do jumle milānā
nahīn saktā huñ.*

*tum kaī mahīne meñ bol
sakoge, aur lāzim hai ki aise
har ek ādmī se bolā karo ki
jo achchhe fāur bolne ke batā
sake.*

*main kitnā pachhtātā huñ ki
Hindūstānī zabān meñ jo
bolte so main samajh-nahīn
saktā.*

*gustākhī mu'āf main tum-se
kahtā huñ ki mashk ke siwā,
aur kisī chīz se honē kā nahīn
ki farrārī se bol sako.*

pālki mere pās lā. o.

*mujhe — ṣāhib ke hāñ le-
jā. o.*

*piyāde ko āge bhej-do ki dekhe
ṣāhib ghar meñ haiñ nā
nahīn.*

bring the pālki close to the door,
go as fast as you can,
ask if the gentleman has gone
out, and when he will return,

give my compliments to your
master, and give this note
to him when he returns,
you have lost the road to Mr.
——'s house; this is not it.

ask the people in that house to
show you the way,
go to the China bazar, [side,
keep on this side or on that
take care you do not go near
that bull,
keep clear of that dust on the
road,

let that chair go on before,
keep behind my brother's chair,

why do you pass any gentle-
man's chair in that way?

bring the umbrella to this side,
do not go near the carriage,
put down the pālki,
stop, I am going to this shop,
what is the price of this book?
I will not give so much,
I won't give half the price
you ask,

I do not want the book, but if
you give it very cheap I may
purchase it,

I have no cash about me, but
if you will follow me you
will receive your money at
my house,

bring the book with you, and
then receive its price,

pālki darwāze se bhirā do.

jitnī jaldī jā sako jā.ρ.

*pūchho kī śāhib bāhar gaye
haiñ kī nahīñ, aur jab phir
āwenge.*

*tum apne śāhib se merā salām
kahñā, aur yih chithī unko
dijo jab we phir awen.*

*tum ne — śāhib ke ghar kī
rāh gum kī, yih rāsta nahīñ.
us ghar ke ādmīyon-se kaho kī
we tumko rāh dikhā den.*

Chīnā bāzār kī rāh lo.

is taraf raho, yā us taraf.

*khābar-dār, us sāñd ke pās
mat jā.ρ.*

rāste kī us gard se bacho.

us jhappāñ ko āge jāne-do.

*mere bhāī ke jhappāñ ke pīchhe
raho.*

kisī śāhib ke jhappāñ se kyūñ

tum is taur se āge barhte ho?

chhātā is taraf lā.ρ.

gārī ke pās mat jā.ρ.

pālki niche rakho. [hūñ.

raho, main is dūkāñ mein jātā

is kitāb kī kīmat kyā hai?

main itnā na dūngā.

tum jo māngte ho, uskī ādhī

bhī kīmat na dūngā.

main kitāb ko nahīñ chāhtā

hūñ, lekin agar bahut sasti

becho, to main use mol le-

saktā hūñ.

mere pas nakd nahīñ hai, par

jo tum mere pīchhe ā.ρ, to

mere ghar par tumko rūpa, e

milenge.

kitāb ko apne sāth lā.ρ, tab

uskī kīmat lijo.

Exercise.—One day a tyrannic king having gone out of the
city unattended, saw a person sitting under a tree, of whom he

Inquired, "What is the character of the king of this country? is he oppressive or just?" He answered, "He is a great tyrant." The king said, "Do you know me?" He answered, "No." The king rejoined, "I am the monarch of this place." The man was terrified, and asked, "Do you know who I am?" The king said he did not. He rejoined, "I am the son of such a merchant; three days in every month I lose my senses, and this is one of those three days." The king laughed, and ended the conversation.

LESSON 47.—ON WALKING, RIDING, &c.

he is gone out somewhere to walk,	<i>wuh phirne ko kahīn bāhar gayā hai.</i>
I shall go out also, and walk round the fort,	<i>main bhī bāhar jā, ūngā aur kī'ē kī chāron taraf phir-ūngā.</i>
in my country, people walk a great deal,	<i>mere mulk mein log bahut paidal chalte haiñ.</i>
can you walk much?	<i>tum bahut chal sakte ho?</i>
I like walking on foot very much, and, were I not lame, I would walk out with you,	<i>main pānw chalnā bahut pasand kartā hūñ, aur agar langrā na hotā to āp ke sāth bāhar jātā.</i>
walking in the open field when it is cool is highly beneficial to health,	<i>thande waqt maidān mein phirnā tandurustī ko bahut musid hai.</i>
do not walk among that grass, lest you tread on a snake,	<i>us ghās par mat phiro, mabāda kisī sānp par pānw parē.</i>
is the horse ready?	<i>ghorā taiyār hai?</i>
put the saddle well on,	<i>achchhī tarah zīn bāndho.</i>
hold the bridle till I be fairly mounted,	<i>lagām thānbo jab tak main achchhī tarah sawār na hūñ.</i>
take up the stirrup one hole.	<i>rikāb kā ek ghār charhāo.</i>
see that the reins are strong and kept in constant repair,	<i>dekho kī bāg mazbūt haiñ kī nahīñ, aur hamesha unheñ thik thāk rakho.</i>
here, you groom, hold the horse, I must dismount for a little,	<i>saīs, idhār ā, ghorā pakar, zarra mujhe utarnā hai.</i>
take care, he will get out of your hands,	<i>khabardār! wuh tumhāre hāth se chhut-jā, egā.</i>
see is that ground proper for the horse to go over,	<i>dekho to wuh zamīn ghore ke chal-nikalne ke līk hai kī nahīñ.</i>

- coax him that he may not be restive,
 put a cloth over the horse's eyes,
 where is the saddlecloth, crupper, the bit, bellyband, martingale, &c.
 examine the place carefully, and see how far the water comes up,
 you must not give the horse water now whilst he is so very warm,
 is this a quiet horse for the road?
 does he stand fire?
 walk him about, rub him well down, and take care, at your peril, that he does not catch cold,
- use chumkāro ki shokh na ho.*
ghore ke munh par andheri dālo.
zīn-posh, dumchī, āhāna, peṭī, zerband waghaira kahān hai?
us jagah ba khūōī jāncho, aur dekho ki pānī kahān tak ātā hai.
ghore ko pānī na denā chāhiye jāb tak ki wuh aisā garm rahe.
rāste ke liye yih gharīb ghora hai?
top aur bandūk ke chhūṭne se, bharaktā to nahīn?
use ṭahlāo, achchhī tarah malo, aur tum jāno agar use sardī pahunchī.

Exercise.—A learned man used to attend a mosque, and preach to the people. One of the congregation wept constantly. One day the preacher said, "My words make a great impression on this man's heart, which is the reason of his crying so much." Others observed thus to the man who wept: "The learned man does not make any impression on our minds; what kind of a heart must you have to be always in tears?" He answered, "I do not weep at his discourse, but I had a favourite goat, of which I was exceedingly fond. When the goat grew old he died: now, whenever the learned man speaks and wags his chin, the goat comes to my remembrance, for he had just such a long beard."

LESSON 43.—ON SPORTING.

- is there much game in this neighbourhood?
 there are wild buffaloes in abundance, a few tigers, and all kinds of smaller game.
- is gird-nawāh men bahut shikār hai?*
arne to bahut haiñ, aur kaī sher bhī, aur har tarah ke hiran aur chhōṭe chhōṭe shikār.

in every field there are partridges and quails, and that swamp is full of snipes and water-fowl,

clean all the fowling-pieces well, and put up a few bullets also for the large guns,

call some of the villagers to show the usual haunts of the game,

behind that copse there are two wild buffaloes; do you fire at the one towards the left, I shall take the other,

you have hit the mark, but I have missed,

how many snipes have you killed?

do you think there is any game here, or any beast of prey?

when it gets cool, towards the evening, we shall go to that wood; perhaps we may see something or other,

if you can swim, bring out that duck and those two geese: the duck has dived, but will soon appear again,

give me some small shot and a turnscrew; this powder is damp,—dry it a little in the sun,

take the people with you, and beat all the bushes well.

keep close there, I see a tiger near that bush,

why do you fire in that careless manner? you will wound the country people,

take a good aim, do not be confused, but lodge the ball in the tiger's head, otherwise we are all dead men.

har ek khet mein titar aur baṭeren haiñ, aur wuh jhīl chahiyon aur murghābiyon se bharī hai.

sab bandūken achchhī tarah saf karo, aur kuchh goliyāñ bhi baṭī bandūkon ke liye rakho.

kaṭī gañwāron ko bulāo, ki dikhā-deñ kahāñ akṣar shikār rahle haiñ.

us jhārī ke pīchhe do aṛne haiñ; tum bā,ēñ taraf ke ek par golī chalāo, main dūsre par.

tum ne nishānā mārā hai, par main chūkā hūñ.

kitnī chahiyāñ tum ne mārī haiñ?

tum jānte ho ki yahāñ shikār hai, yāko,ī-darinda jāñwar?

jab shām-ko kuchh thandhā ho, tab ham us jangal mein jāenge, shāyad kuchh na kuchh naṣar āwe.

agar tum pair-sakte ho, to us baṭ ko aur un donoñ hañson ko lāo; baṭ ne to dubkē mārī, lekin phir wuh abhī naṣar āwegī.

thore se chhote chharre mujhe do, aur pech-kash; is bārūt mein sardī pahunchī hai, zarra dhūp dikhāo.

logon ko sāth lo, aur jangal achchhī tarah jhāro.

wahāñ chhipe raho, us jhārī ke pās ek sher naṣar atā hai.

kyūñ us tarah be-khabar bandūk chalāte ho? gañwāron ko ghā,il karoge.

achchhī shast bāndho, ghabrāo mat, par golī sher ke sir mein bithāo nahīñ to ham sab mare.

have you brought the fishing apparatus with you? there are some good fishing stations here, *machhlī mārne kā asbāb tum apne sāth lā, e ho? Yāhān machhlī mārne ke ka, ī achche thikāne haiñ.*

Exercise.—A woman was walking, and a man looked at her, and followed her. The woman said, "Why do you follow me?" He answered, "Because I have fallen in love with you." The woman said, "Why are you in love with me? my sister is much handsomer than I am; she is coming after me; go and make love to her." The man turned back, and saw a woman with an ugly face. Being greatly displeased, he went again to the other woman, and said, "Why did you tell a falsehood?" The woman answered, "Neither did you speak truth; for if you are in love with me, why did you go after another woman?" The man was confounded, and went away in silence.

LESSON 49.—ON TRAVELLING.

how many stages is Delhi from this town? *is shahr se Dihlī tak kai manzil haiñ?*
 is your boat ready? *tumhārī kishtī taiyār hai?*
 are all your people ready to go a voyage to Benares? *tumhāre log sab tayyār haiñ kī daryā kā safar Banāras tak karen?*
 what is the hire of this boat for two months? *is kishtī kā kirāya do mahīne ke wāste kitnā hogā?*
 at which hour does the tide serve to go up the river to-day? *āj kis waqt jawār hogī jo ham charhā, o kī taraf jā, en?*
 as soon as the tide serves, let the boat be taken above the shipping to such a *ghāt*, where we will embark in the evening, *jawār hote hī, kishtī jahāz kī baḥr ke āge fulāne ghāt par lejānā, wahīñ ham shām ko sawār honge.*
 we must not commence such a journey without being provided with every necessary and comfort, few of which are procurable on the way, *hamen aise safar mein har ek zarūrī lawāzim aur ārām ke sāmān sāth liye baghair chalnā na chāhiye kī aise (lawāzim waghaira) raste mein kam milte haiñ.*
 both to avoid expense and inconvenience, we must reduce our baggage to as small a quantity as possible, *kharch aur mushkilāt se bachne ke wāste ham ko chāhiye kī makkūr bhar asbāb kam karai.*

I am not going by water, I prefer going by land, we must have everything well packed, to guard against all accidents, which occur frequently by the carelessness of servants, independent of those common to all travellers.

Come, chairman, in whose service are you, and when did you arrive in Calcutta?

How many other chairmen are with you?

desire the people always to pitch the tents near water, and, if possible, under trees.

are they all your countrymen only, or your relations?

what tribe of chairmen is there here who make more money than the rest?

what district is this village in, and who is the magistrate of it?

how very highly cultivated the country is, through which we passed to-day!

tell the proprietor of that village to send some of his people in the evening to beat up the game for us,

take care that everything is paid for, and that no violence be used against the villagers,

main tarī kī rāh se na jā, ūṅgā, khushkī kī rāh bihtar hogī. hamēn chāhiye ki 'alāwe un 'ām ḥāḍiṣōṅ ke jo sab musāfirōṅ ko lāhik hote haiṅ, khāṣ naukaroṅ kī ghaṣṭ se bhī bachne ke liye sab chīzōṅ ko achchhī tarāḥ se bandh-wā-leṅ.

kyūn mahre, tum kis ke hān kahārī karte ho aur Kalkatte meṅ kab se āye ho?

tumhāre sāth kitne aur kahār haiṅ?

logoṅ se kah-do ki hamesha pānī ke nazdik khaima khārā karen, aur agar ho-sake, to darakhṭōṅ ke tale.

we sab nire tumhāre des bhāṛī haiṅ ki nāte rishte ke?

kaunsī zāt kahārōṅ kī aisī hai ki ziyāda rupaye auroṅ se yahān kamāwe?

yih gānw kis pargane meṅ hai? aur yahān kā ḥākim kaun hai?

jis sarzamīn ko āj ham ḥai karke āye, wahān kī khetī kyā khūb hai!

us gānw ke zamīndār se kaho ki shām ko apne ādmiyōṅ meṅ se kāṛī bheje, ki hamāre wāṣṭe shikār gher-lāweṅ.

khābardār ki sab chīzōṅ kī kīmat dī-jāye, aur gānwāroṅ par kuchh zulm na ho.

Exercise.—A miser said to a friend, "I have now a thousand rupīs, which I will bury out of the city, and I will not tell this secret to any one besides yourself." In short, they went out of the city together, and buried the money under a tree. Some days after, the miser went alone to that tree, but found no signs of his money. He said to himself, "Excepting that friend, no other has taken it away; but if I question him, he

will never confess." He therefore went to his house, and said, "A great deal of money is come to my hands, which I want to put in the same place; if you will come to-morrow, we will go together." The friend, by coveting this large sum, replaced the former money, and the miser the next day went there alone, and found his money. He was delighted with his own contrivance, and never again placed any confidence in friends.

LESSON 50.—WITH A MUNSHĪ.

- munshī sāhib, I am very glad to see you; why have you been absent so long?
- have you brought me the works of Saudā?
- can you teach me both the Hindūstānī and Persian languages?
- what are the best books?
- do not allow me to pronounce badly,
- do not use so many hard words,
- tell me a short history, or the news of the day; for, unless we converse much together, how can I learn to speak?
- your business is to teach me the real pronunciation and practice of the language, is this correct or not?
- pray, sir, in your opinion, whether is the Hindūstānī or Persian language the most difficult?
- as to the difficulty of the Hindūstānī there can be no doubt, but it is more necessary than the Persian; we therefore are striving to learn it. Can you teach us?
- munshī ṣāhib, main āp ke dekhne se bahut khush hūn; itnī muddat āp yahān kyūn na ā, e?*
- mere wāṣṭe Saudā kī kulliyāt lā, e haiñ?*
- Hindūstānī aur Fārsī zabān dono āp mujhe sikhā sakte haiñ?*
- kaun sī kitāben sab se achchhī haiñ?*
- burā talaffuẓ mujhe karne na do.*
- aise mushkil alfūẓ na isti'māl kijiye.*
- ek mukhtaṣar kissa, yā ājkal kī khabar mujh se kahīye; kyūn ki agar ham bāham khūb guftgū na karen to main bolnā kyūnkar sikhūngā?*
- āp kā yihī kām hai ki ṣāhih talaffuẓ aur zabān kī rabṭ mujhe sikhāwen.*
- yih thik hai ki nahīn?*
- kahīye ṣāhib āp kī dānist mein Hindūstānī zabān yā Fārsī kaun-sī ziyāda mushkil hai?*
- Hindūstānī ke ishkal mein kuchh shubha nahīn, lekin Fārsī se ziyādā darkār, isī wāṣṭe ham sa'ī karte haiñ ki use sikhēn, āp hamen sikhilā sakeñgē?*

do say in your idea, for the person who has transactions of all sorts with both the high and the low throughout Hindūstān, of these two languages, viz. the Hindūstānī and Persian, which is the most requisite?

in regard to the mere Arabic and Persian words which occur in the mixed language, they are not so very difficult, but the masculine and feminine, with the discrimination of pronunciation in the pure Hinduwī, to learn them is so arduous a task, that no one as yet hath properly acquired it, nay, never will; for perfection in science is like an enchanted bird, which, the more one tries to catch, the farther that imp flies from him,

in acquiring the Hindūstānī tongue, what is your advice? Speak candidly, that I may learn the language accordingly, and remain eternally obliged to you on that account,

if you obtain an acquaintance with the inflections of words, which is to be attained from the grammar only, your progress will then soon be complete,

it is true; for we can neither apply the words properly, nor do we know the reason of their application, without the grammar,

sir, your remark is just; and

bhalā kahiye to, āp ke khiyāl meñ us shakkḥ ke wāste jo har tarāḥ kār o bār aur mu'āmalā chhoṭe aur bāre donoñ kism ke logoñ se tamām Hindūstān meñ rakhtā hai, use Hindūstānī aur Fārsī donoñ meñ se kaun sī pur zarūr hai?

śirf Fārsī aur Arabī alfāz jo rehkte meñ shāmil haiñ un ko jo pūchho tau chandāñ dushwār nahīñ, par tāñṣ aur tazkīr ba-mā'i tamāzi talaffuẓ theñḥ hinduwī ko daryāft karnā yahāñ tak sang-lakk hai jo hanoz kist se ba khubī hāsil na hū, ā aur nahogā kyūñ ki 'ilm men kamāl goyā ek ṭilismī chiriyā hai ki jyoñ jyoñ ko, i use pakrā-chāhe tyoñ tyoñ wuh kāfir hāth se dūr bhāge.

Hindūstānī zabān kī tahsīl ke liye āp kī kyā ṣalāḥ hai, ṣāf kahiye kī main us ke ba mājib zabān sikhūñ, āp kā is bāt kā hamesha ihsān-mand rahūngā.

agar āp taṣrif-i-alfāz se mutṭali hoñge, kī wuh faḳat sarfo nahw se hāsil hotī hai, to āp kī tarakkī jald pūrī hogī.

durust; kyūñki bidūn ṣarf o nahw ke na to un alfāz kā isti'māl ṣaḥīḥ kar sakte, aur na wajh unke isti'māl kī jānte haiñ.

ap durust farmate haiñ; aur

I am surprised that other English gentleman do not think the same way, in European languages we reckon eight or nine parts of speech; in Hindūstānī you reckon only three, viz. the noun, the verb, and the particle,

*ta'ajjub hai ki aur sāhibānī
Aṅgrez bhī isī tarah se
nahīn khayāl karte haiñ.
Farāngī zabānoñ meñ kalime
kī āṭh yā nau kismen haiñ;
Hindūstānī meñ sirf tīn
haiñ, ya'ne, ism aur fīl aur
ḥarf.*

Exercise.—A horseman went to a city, and hearing there were many thieves in the place, said to his groom at night, "Do you sleep, and I will keep watch, for I cannot rely on you." The groom answered, "Alas! my lord, what words are these? I cannot consent to be asleep and my master awake." In short, the master went to sleep, and three hours afterwards awoke, when he called out to the groom, "What are you doing?" He answered, "I am meditating how God has spread the earth upon the water." The master said, "I am afraid lest the thieves come and you know nothing of it." He replied, "O, my lord! rest satisfied, I am on the watch." The horseman went to sleep again, and awaking at midnight, he called out, "Holloa, groom! what are you doing?" He answered, "I am considering how God has supported the sky without pillars." He replied, "I am afraid that amidst your meditations the thieves will carry away the horse." He replied, "O, my lord! I am awake; how can the thieves come?" The cavalier again went to sleep, and an hour of night remaining, he awoke, and asked the groom what he was doing. He replied, "I am considering, since the thieves have stolen the horse, whether I shall carry the saddle upon my head to-morrow, or you, sir."

LESSON 51.—WITH A NATIVE OFFICER.

the recruits will go to ball practice every evening,
there will be an inspection of arms to-morrow morning;
see that they are all very clean,
take care that the supernumerary arms are cleaned every day,
bring me a written report of the company daily,

*har roz shām ko na, e sipāh
chāñd mārī ke wāṣṭe jā, eñge.
kal fajar kāñṭe kī dikhā, i hogī,
dekh ki sab achchhī tarah
ṣāf raheñ.
khabardār ki saranjīm jo zā, id
hai roz-roz malā jāwe.
kampanī kā aḥwāl roz-roz
hamāre pās likh-lā, o.*

when was this man enlisted?
 press the butt well to the
 shoulder,
 pull the trigger strong with the
 middle finger,
 tell off the company into three
 sections,

the company will wheel in
 echelon of sections,
 at what time does the battalion
 march to-morrow morning?
 how many men are for piquet
 to-night?

pray, sir, to what regiment do
 you belong?

is your whole regiment at pre-
 sent on duty here, or else-
 where?

do you know where it was first
 raised?

what rank do you hold, and
 how long have you been an
 officer?

what is your pay, and do you
 receive the whole monthly
 or not?

under such officers as you in
 our army, how many men
 are generally placed?

when you are stationed any-
 where in the country, does
 the magistrate of the place
 where you are on duty ever
 make you a present of any-
 thing or not?

pray tell me, when any of your
 soldiers is guilty of oppres-
 sion on the country people,
 what steps do you take to
 prevent such an offence
 again?

does a soldier's continuance on

yih kab bhartī hū, ā ?
kunda moṇḍḍhe par achchhi
ṭaruḥ dabā, o.
bīch kī uṅglī lablabī par zor se
dābo.
kampanī ko tīn ṭolī karo.

palṭan tīrchhī ṭolī hojā, egī,
palṭan sīrhī kā kām karegī.
fajar kis waqt palṭan kūch
karegī ?

āj rāt kitne jawān ṭilā, e ki
naukarī ke wāsṭe haiñ ?

kaho, miyāñ tum kis palṭan
ke ho ?

āj-kal tumhārī tamām palṭan
yahāñ ta'ināt hai kī aur
kahīñ ?

tumheñ kuchh ma'lūm hai kī
wuh pahle kahāñ kharī huī
thī ?

tum kyā 'uhda rakhte ho, aur
kab-se 'uhde-dār hū, e ho ?

tumhārī tankh wāh kyā hai, aur
tumheñ māh-ba-māh pūrī
miltī hai kī nahīñ ?

tum se 'uhdedāron ke mā-taht
hamāre yahāñ ke lashkar
meñ, kitne jawān akṣar
rahte haiñ ?

jab tum kahīñ dihāt meñ
ta'inātī par jā, o, kyā wuh
ḥākīm jis ke hāñ tumhārī
chaukī-pahra rahtā hai,
tumko kabhī kuchh in'am
detā hai kī nahīñ ?

miyāñ kaho to, jis waqt ko, i
tumhāre sipāhiyon meñ se
kisī ra'iyat par kuchh gulm
kare, tab tum is kā kyā fikr
karte ho jo phir aisi ḥarakat
hone na pāwe ?

fajar se pīhar bhar sipāhiyon

guard last from sunrise till
nine o'clock, or till twelve
o'clock?

have you clearly understood all
that I have said, or not?

be not in the least apprehen-
sive in answering me; speak
whatever you please without
reserve, I will not take it in
the least amiss,

*kā pahra rahta hai, yā fajr se
do pahar tak?*

*jo jo main ne tum-se kahā so
tum use achchhī tarāḥ
samajh liye?*

*jawāb dene meñ kuchh chintā
mat karo; joḥ ho so be
dharak kaho, ham hargiz
burā na māneṅge.*

Exercise.—A certain man went to a darwesh, and proposed three questions: First: "Why do they say that God is omnipresent? I do not see him in any place; show me where he is." Second: "Why is man punished for crimes, since whatever he does proceeds from God? Man has no free will, for he cannot do anything contrary to the will of God; and if he had power, he would do everything for his own good." Third: "How can God punish Satan in hell-fire, since he is formed of that element; and what impression can fire make on itself?" The darwesh took up a large clod of earth, and struck him on the head with it. The man went to the *kāzī* and said, "I proposed three questions to such a darwesh, who flung a clod of earth at me." The *kāzī* having sent for the darwesh, asked, "Why did you throw a clod of earth at his head, instead of answering his questions?" The darwesh replied, "The clod of earth was an answer to his speech: he says he has a pain in his head; let him show the pain, then I will make God visible to him: and why does he make a complaint to you against me; whatever I did was the act of God,—I did not strike him without the will of God,—what power do I possess? and as he is formed of earth, how can he suffer pain from that element?" The man was confounded, and the *kāzī* highly pleased with the darwesh's answer.

LESSON 52.—WORDS OF COMMAND, &c.

order arms,
fix bayonets,
shoulder arms,
present arms,
charge bayonets,
make ready,
half-cock firelocks,

bandūk utāro.
sangīn charhāp.
bandūk kandhe par rakho.
salāmi kā hāth.
sangīn kā hāth.
ghorā do pā, par charhāp.
ek pā, par ghorā rakho.

present,
fire,
handle cartridge,
open pans,
prime,
load,
draw ramrod,
ram down carriage
return ramrod,
prime and load,
recover arms,
dress by the right,

dress by the left,
eyes to the right,
eyes to the left,
by the right backwards dress,

by the left backwards dress,

by the right forwards dress,

by the left forwards dress,

to the right face,
to the left face,
to the right about face,
to the left about face,
rear ranks take open order,
rear ranks take close order,
pile arms,
ground arms,
stand at ease,
attention,
keep up your heads,
ordinary time, march,
step short,

quick march,
step out,
change the step,
halt,
to the right wheel

shast lo (or) bandūk jhukā p.
chhoro, dāgho (or) māro.
ṭoṇṭe par hāth rakho.
phirjūla- (or) piyālu-khole.
ranjak pilā p.
ṭoṇṭā bharo.

gaz nikālo.
ṭoṇṭā gaz se māro.
gaz pher-do.
ranjak pilā p, ṭoṇṭā bharo.
kān se mār.

dāhine naṣar karo, barābar
hojā p. [hojā p.

bā, eñ naṣar karo, barābar
dāhine naṣar.

bā, eñ naṣar.
dāhine dekh pīchhe haṭke barā-
bar hojā p.

bā, eñ dekh pīchhe haṭke barā-
bar hojā p.

dāhine dekh āge barḥke barā-
bar hojā p.

bā, eñ dekh āge barḥke barābar
hojā p.

dāhine phiro.

bā, eñ phiro.

dāhine se ādhā chakkar phiro.

bā, eñ se ādhā chakkar phiro.

pichhārī kholo.

pichhārī milo.

bandūk je, ūrī karo.

bandūk sulā p.

hāth milā p (or) māro.

jāng se hāth milā p.

sir uṭhā p.

ṭhambe kadam se āge chalo.

eṛī angūṭhe ke pās rakh dhīre
kadam chalo.

jaldī kadam uṭhā p.

lambā kadam rakho.

kadam badlo.

khare raho.

dāhine khūñṭ par sāmne n
chakkar khā p.

to the left wheel,	<i>bā,ēñ khūñṭ par sāmne se chakkar khā,ō.</i>
on your right backwards wheel	<i>dāhine khūñṭ par pīchhe se chakkar khā,ō.</i>
on your left backwards wheel,	<i>bā,ēñ khūñṭ par pīchhe se chakkar māro.</i>
the company will step back six paces,	<i>kampanī chha ṛadām pīchhe haṭegī.</i>
to the left or right oblique,	<i>bā,ēñ yā dāhine tīrchhā ṛadām chalo.</i>
point your toes,	<i>pā,ōñ ke panje dabā,ō. [mārṇā.</i>
to wheel on the centre,	<i>bīch ke khūñṭ par chakkar</i>
mark time,	<i>apñī jagah khare ho ṛadām uthā,ō.</i>
to march in file,	<i>ṛaṭār ṛaṭār chalnā.</i>
the company will advance,	<i>kampanī āge barho.</i>

Exercise.—Certain Arab merchants went to a king of Persia, and exhibited some fine horses for sale. The king liked them very much, and bought them. He gave the merchants two lakhs of rūpīs over and above the purchase, and told them to bring more horses from their own country as soon as possible. The merchants, upon this agreement, took their leave. One day afterwards, the king being exhilarated with wine, said to the wazīr, “Make out a list of all the fools in my dominions.” The wazīr represented that he had already done so, and had put his majesty’s name at the very head of the list. The king asked why so. He replied, “Because you gave two lakhs of rūpīs for horses to be brought by merchants, for whom no person is security, neither does any one know what part of Arabia they belong to; and this is a sign of the greatest folly.” The king said, “But if the merchants should bring the horses, what is then to be done?” The wazīr answered, “Sire, if they should be such fools as to bring the horses, I will insert the names of the merchants at the head of the list, and your majesty’s name will in that case occupy only the second place.”

LESSON 53.—WITH A HEAD SERVANT.

do you speak our language?	<i>tum hamārī zabān bolte ho?</i>
yes, sir, I can speak a little English,	<i>hāñ sāhib, main Aṅgrezī kuchh kuchh bol saktā hūñ.</i>
I have not yet learned to speak Hindūstānī,	<i>main ne ab talak Hindūstānī bolnī nahīñ sikhī.</i>

where do you now live ?
 pray what is your name ? let
 me know also your master's
 name,

how long have you been in
 that gentleman's service ?

where is your native country,
 and how far may it be hence ?

do people in general go there
 by land or water ?

what is the most important article
 of trade in that country,
 and what things are produced
 in greatest abundance there ?

are your parents alive or not,
 and do you ever go to see
 your relations and friends ?

do you know at what rate
 copper sells in the market
 here ?

what, cannot you even say that
 one penny's worth of copper
 will be the weight or size of
 a penny or not ?

do you know nowadays at
 what rate a quart of milk
 sells in the city, and in the
 country for how much ?

you may now depart,

*tum āj-kal kahān rahte ho ?
 kyon jī, tumhārā nām kyā hai ?
 aur apne śāhib kā nām bhī
 batlāo.*

*kab se us śāhib ke hān naukar
 rahe ho ?*

*tumhārā waṭan kahān hai,
 aur yahān se kitnī dūr hogā ?*

*wahān akṣar log khushkī kī
 rāh se jāte kī tarī se ?*

*us mulk meñ saudāgarī kī
 bhārī jins kyā kyā hotī hai ?
 aur wahān kyā kyā chīz
 kaṣrat se paidā hotī haiñ ?*

*tumhāre mū bāp jīte haiñ kī
 nahīñ, aur tum kabhī apne
 'azīzōn dostoñ kī mulākāt ko
 bhī jāte ho ?*

*tumheñ kuchh khabar hai kī
 tāñbā yahān bāzār meñ kis
 bhāo biktā hai ?*

*kyā tum itnī bāt bhī nahīñ
 kah sakte kī ek paise kā
 tāñbā paisā bhar hogā kī
 nahīñ ?*

*in dinōñ tum jānte ho kī ser
 bhar dūdh shahr meñ kitne
 ko biktā hai ? aur bāhar
 kitne ko ?*

bas ab tum jāo, rukhṣat hai.

Exercise.—A certain king had a wise wazīr, who resigned his office, and employed himself in worshipping God. The king asked the nobles what was become of the wazīr ; they answered, that having quitted his exalted station, he employed himself in serving the Deity. The king went to the wazīr, and asked, "O wazīr, what offence have I committed that you quitted my service ?" He answered, "Sire, for five reasons have I done this : firstly, because you used to sit and I remained standing in your presence ; now, I serve God, who has commanded me to sit at the time of prayer : secondly, you ate, whilst I was looking on ; now, I have found a Providence who eateth not himself, but sustains me : thirdly, you slept, whilst I watched ; now, I have a master who knows not slumber, but protects me

whilst I rest : fourthly, I was always afraid, that if you should die I might experience some misfortune from enemies ; now I serve a God who is immortal, neither can enemies do me any injury : fifthly, with you I was afraid, that if I should have committed a fault, you would not have forgiven me : but He whom I now serve is so merciful, that if I commit a hundred sins every day he pardons me."

LESSON 54.—BETWEEN A EUROPEAN DOCTOR AND A NATIVE PATIENT.

tell me what is the matter with you,	<i>kaho tumhārā ḥāl kyā hai.</i>
how long have you been ill?	<i>tum kab se bīmār ho ?</i>
how did the fever attack you at first ?	<i>pahle tumheñ tap kyūñ-kar ā, ī thī ?</i>
with great coldness, shivering, pains in all my limbs, headache, and a sensation in my back as if one were pouring cold water down my backbone,	<i>barī thand aur larza se, aur tamām 'azū meñ dard, aur dardī sar bhī hū, ā thā, aur ma'lūm hoī thā kī goyā ko, ī sard pāñī merī rīḥ par dāltā hai.</i>
after some time a perspiration broke out, which relieved me much, and I fell asleep,	<i>thorī der ke ba'd pasīnā āyā, us se ṭabī'at ba-ḥāl hū, ī, aur merī āñkh lag ga, ī.</i>
what medicine have you taken?	<i>tumne kyā dawā khā, ī hai ?</i>
none with any regularity,	<i>ma'mūl se kuchh nahīñ khā, ī.</i>
you must take some active medicine,	<i>ko, ī mukawwī dawā tumko khāñī paregī.</i>
I suppose you have no appetite,	<i>maiñ samajhtā hūñ kī tumko kuchh bhūkh nahīñ.</i>
let me feel your pulse,	<i>tumhārī nabz dekhūñ.</i>
put out your tongue,	<i>apñī zabāñ bāhar nikālo.</i>
I suspect there is something wrong with your liver,	<i>mujhe shak hai kī tumhāre kaleje meñ kuchh khalal hai.</i>
let me well examine it ; does that pain you ?	<i>bhalā tatolūñ to, kyūñ ab dukhtā hai ?</i>
yes, that is the very spot where the pain is most acute,	<i>hāñ, usī jagah dard ba-shīdat hai.</i>
have you any heartburn?	<i>kuchh mī'de meñ sozish hai ?</i>
you must use mercury both inwardly and by friction, until a salivation is produced,	<i>tumheñ donoñ tarah pārā kā istī'māl karnā chāhiye, khā, o aur malo jab tak kī muñh na lāwe.</i>

- do whatsoever you please with me, for I have great confidence in your prescriptions,
 I shall send you some medicines; and you are to take them in the evening according to my instructions,
 do not be persuaded by native doctors to take their medicines,
 I am well convinced they will do you no good, and they may do you much injury,
 Indian doctors frequently administer our medicines, but they are utterly unacquainted with them,
- jo āp chāheñ so karen ki mujhe āp ke nuskhoñ ki barā 'itikād hai.*
main tumko kuchh dawā,ēñ bhej-dūngā; aur jis tarah kahūñ usī tarah shām ko unheñ khānā.
yahāñ ke ṭabībōñ ke kahne se, unkī dawā,ēñ na khā lenā.
mujhe yakīn hai, we tumheñ fāida to kuchh na karengeñ; aur chāhe nuṣṣāñ bahut pahunchā,ēñ.
Hindūstānī ṭabīb hamārī dawā,ēñ akṣar isti'māl karte haiñ, par un se muṭlaḳ wāqif nahīñ haiñ.

Exercise.—One of the kings of Persia sent a skilful physician to the prophet Muhammad (upon whom be peace!). He had been some years in Arabia without any one having come to make trial of his skill, neither had they applied to him for any medicine. One day he came to the prince of prophets, and complained, saying, "They sent me to dispense medicines to your companions, but to this day no one hath taken notice of me, that I might have an opportunity of performing the service to which I had been appointed." Muhammad replied, "It is a rule with these people never to eat until they are hard pressed by hunger, and to leave off eating whilst they have a good appetite." The physician said, "This is the way to enjoy health." He then made his obeisance and departed. The physician begins to speak when evil would result from his silence; either when there is eating to excess, or when death might ensue from too much abstinence. Then, doubtless, his speech is wisdom, and such a meal will be productive of health.

LESSON 55.—BETWEEN A CIVILIAN AND A SARISHTA-DĀR, OR NATIVE OFFICIAL.

- pray, my friend, are you somewhat versed in the revenue department?
- kyūñ jī, tum māl ke kām se kuchh wāqif ho ki nahīñ?*

what do they call a lease, and what its counterpart?

have you any other names for the rate or rent adjustment of lands?

should you not recollect another word for the rate, then explain the nature of it in detail,

do the farmers pay the revenue to government by instalments or in the gross?

does this species of revenue come in before, or during, or after the crop?

does free land, or that not assessed, pay anything at all to government, or not, by way of acknowledgment?

who used to settle formerly the assessment of the several districts?

in what respects does the county registrar differ from the town or village clerk?

pray tell me the true state of what are called *shikamī* portions of a village or farm,

is any paper called a deed of abdication or rejection, and what does it imply?

in these days, when constables are put over any landholder, is dunage exacted, or not, and to what amount?

in the country does the contracting farmer or the landholder receive the sustenance money?

what is the name of the paper which contains an account of the tanks, orchards, boundaries, &c., of any village?

they call it *muwāzina*, or boundary sketch,

pattā kisko kahte haiñ, aur kabūliyat kyā hai?

rai aur rai-bandī kā aur koī nām hai?

rai kā aur koī nām yād na ho, tau uskā aḥwāl bayān-wār kaho.

māl-guzār jo haiñ so kisṭbandī par sarkārī jama' pahun-chāte haiñ yā ikatṭhāñ?

is tarāḥ kā maḥṣūl akṣar faṣl ke āge, pahunchtā hai yā uske bīch meñ, yā uske pīchhe?

mu'āfī ya'ne lā-khīrāj zamīn se kuchh bhī ḥuṣūr meñ dākhil hotā hai yā nahīñ peshkash yā tābi'dārī kī rū se?

parganon kī tashkḥīs āge kaun kartā thā?

ḡānūngo aur paṭwārī meñ farḡ kyā hai?

mujhe ṭhīk ṭhīk kaho kī ḡān-won yā chakon meñ shikamī honā kyā bāt hai?

kisī kāḡhaz pattar kā nām bāz-nāma hai, aur uskī ma'nī kyā?

dūr īn wilā jab kisī zamīn-dār par muḡaṣṣil chhuṭte haiñ ṭalabāna lagtā hai kī nahīñ, aur kis ḡadr?

muḡaṣṣal meñ mustājir ko nānkār miltī hai kī zamīn-dār ko?

jis kāḡhaz meñ kisī ḡānw kī zamīn, tūlāb, bāḡhāt, siwāna, wa-ḡhaira kā aḡwāl likhā hū, ā ho to uskā nām kyā hai? muwāzina yā rakba-bandī kahlāte haiñ.

why does a servant call himself *sarkār, bābū, prabhū, khālī-fa, mihtar*, &c. (all of which are honorary titles)?

that he may appear a great man in the eyes of his master and of the other servants,

Exercise.—A certain lawyer had a very ugly daughter who was arrived at a marriageable age; but although he offered a considerable dower and other valuables, no one was inclined to wed her. Brocade and damask, and pearls and jewels, will appear disgusting on a bride who is ugly. At last, through necessity, he married her to a blind man. It is said that, in the same year, there arrived from the island of Sarandīp (Ceylon) a famous physician who could restore sight to the blind. They asked the father, "Why do you not have your son-in-law cured?" He said, "Because I am afraid that, if he should recover his sight, he will divorce my daughter, who is now his wedded wife. It is best that the husband of an ugly woman should be blind."

LESSON 56.—ON HOUSEKEEPING.

butler! have you brought a *cook?*

yes, *madam!* one has come to-day; he is present here, can you *cook?*

yes, *madam!* I can prepare twenty or twenty-five dishes, have you any *certificates?*

yes, *madam!* certificates from ten or twelve gentlemen, your certificates are good; but I will not give you *such high wages* just now,

madam can please herself; first see my work; should it be approved, you will of yourself give what will satisfy me,

I will try you for a month, and for that time pay you seven rupees; after that, if your work be good, I will pay you ten rupees a month.

ko,ī naukār apne ta,īn kyūn sarkār, bābū, prabhū, khālī-fa, mihtar, wa-ghairā kahlātā hai?

is liye kī khāwind ke aur sab naukaron ke nazdik barā ādmī thāhre.

(*khānsāmān!*) *tum (bāwarchī) lā,ē ho?*

hān (mem-śāhib), āj ek āyā hai; yih hāzīr hai.

tum (khānā pakā-) sakte?

hān mem-śāhib, bīs pachīs (bartan) taiyār kar saktā hūn.

tumhāre pās (chitṭhī) hai?

hān śāhib, das bārah (sahib-logon) kī chitṭhī, ān hai.

tumhārī chitṭhī, ān to achchhī hai, par abhī ham (itnī tankhwaḥ) na deṅgīn.

(*ḥuṣūr mālik hai*); *pahle kām dekhien; pasand hogā to (mere peṭ ko āphī deṅgīn).*

ek mahīne ham (tumhārā kām dekhēṅgīn), tab tak sāt rūpa, deṅgīn, pichhe kām achchhā hogā to das rūpa, deṅgīn.

- very well, madam! I will work,* (achchhā ḥuṣūr), main kām karuṅgā.
- very well! then go and take over charge from the cook's mate,* achchhā, to jāp (mash'alchī) se (kām lo).
- butler! tell this man that we want the little breakfast early every day, at seven o'clock, breakfast at eleven, tiffin at three, and dinner, in the evening, at eight o'clock, breakfast is on the table,* khānsāmān! ise batā-do ki sawere roz sāt baje (chhoṭī ḥāzīrī), gyārah baje (barī ḥāzīrī), tīn baje (tīfan), aur shām ko āṭh baje (khānā) ham māṅgte haiṅ.
- the curry is good, but the cutlets are spoiled,* (ḥāzīrī) mez par hai.
- if he remain a short time, he will learn what kind of food you eat,* kārī to achchhī hai, par (kaṭlis bigar gayā).
- two outsiders will dine here to-day; get whatever is required from the market at once,* thore dīn rahegā to (jām jā'egā) ki āp (kaisā khānā) khāte haiṅ.
- bring a roasting fowl and some chickens,* āj (bāhar ke do sāhiboṅ) kē khānā hogā; (jō chāhiye) abhī bāzār se mol le āp.
- the butcher has not brought mutton to-day,* (kabābī murghī) aur kuchh chikan lāp.
- has not the baker come yet?* āj (būchar) (maṭan) nahīn lāyā.
- make two or three toasts,* rotī-wālā ab tak nahīn āyā?
- the master and mistress both dine out to-day,* do tīn (toṣṭ) banāp.
- the butter-man has not come yet, and breakfast-time is at hand!* āj sāhib aur mem (donoṅ kē khānā bāhar hai).
- let some one go quickly, and bring the butter soon,* makhaniyān ab tak nahīn āyā, aur ḥāzīrī kē waṭt (āyā).
- the tinning of the cooking-utensils is all off, send for the tin-man,* (koī jald jā'e) aur makkhan (daur-kar) lāe.
- the cooking-ingredients also are over,* bartanoṅ par (ḡalā'ī) nahīn rahī, (ḡalā'ī-gar) bulāp.
- nurse! bring baby; the master is going out, and wants to kiss it,* (maṣāliḥ) bhī chūk gayā hai.
- nurse, see what the child is doing!* (āyā!) bābā ko lā'o sāhib bāhar jātā hai, (kisī denā) māṅgtā.
- ayā, dekho (bābā) kyā karatā hai!* āyā, dekho (bābā) kyā karatā hai!

tell the groom to get the buggy ready, the master is going out,

let him get the phaeton ready at four o'clock ; we shall go out for a drive,

groom ! bring the horse quickly, I am saddling it, sir !

the captain's horse goes both in the saddle and in a carriage,

I always prefer riding on horseback,

this horse is very vicious, the horse has dropped a shoe ; send for the farrier,

shoe the horse, have the saddle mended, sweeper ! sweep the place,

sweeper ! come here ; see how filthy this room is, madam ! I have but just swept it ; the children have messed it again,

washerman ! what sort of clothes have you brought, sir ! now-a-days the water is dirty,

why don't you clear it with alum ?

I do, sir, and yet it remains dirty,

you are very careless ; you have not even done the ironing well,

tailor ! how have you sewn this ?

stitch nicely

sew the master's shirt soon, bearer ! take a letter and post it, and if any letters for me have arrived, bring them with you,

sa,īs ko bolo (bagghī taiyar kare), ṣāhib bāhar jātā hai.

chār baje (fītan) taiyār kare, ham (hawā khāne) jā,enge.

sa,īs ! ghorā jaldī lā,ō.
ṣāhib (zīn khīnchtā) hūñ.
(kāptān-ṣāhib) kā ghorā (zīn-sawārī bhī deta) aur gārī meñ bhī lagtā.

ham hamesha (zīn-sawārī) pasand karte haiñ.

yih ghorā barā (naṭkhat) hai.
ghorē kā na'l gir-gayā (na'l-band) ko bulā'ō.

ghorē ke (na'l lagā'ō).
zīn kī (marammat karā,ō).
(mihtar !) jhārū do.

mihtar ! yahāñ ā,ō dekho yih (kamarā) kaisā mailā hai.
mem ṣāhib (abhi to jhār gayā thā) bābā logon ne phir (mailā kar diyā).

(dhobī !) tum kaise kapre lā,ē ho ?

ṣāhib (āj-kal) pānī mailā hai.

tum (phitkiri) se kyon (ṣafā) nahīn karte.

sahib ! (kartā to hāñ), (phir bhī) mailā raktā hai.

tum barā (sust) hai ; (istrī) bhī achchhī nahīn kī.

(darzī !) yih tum ne kaisā siyā hai ?

tum (bakhiyā achchhā lagāyā karo).

ṣāhib kā (kamīs) jald (sī,ō).
berā ! chitṭhī le jā,ō (dāk men dāl ā,ō), aur hamārī chitṭhī ā,ī hon, to lete ā,ō.

I have posted the letter, sir!
The *English mail* has not
yet arrived; the post-master
said it would arrive late to-
day,

who is going round the bunga-
low?

what gentleman's house is that?
bring some fire and a cheroot,
bearer! get ready water to
wash with,

see who that is coming in a
phaeton,

it is the major,

let the gentleman come in,
give him my compliments,

bring a chair, and some tea
for the gentleman,

tell the peon to remain in
attendance,

where is the fan-puller gone?
tell him to pull the fan.

who brought the major's letter?

he is present there, sir!

tell him to give my best com-
pliments to his master,

the water-man has not put
water in the bath-room to-
day,

give the munshī my compli-
ments,

well, munshī! where were you
yesterday?

sir! there was a great deal of
rain yesterday, I was unable
to come,

never mind!

at what rate does grain sell
now-a-days?

wheat sells at twenty seers, and
grain at twenty-two,

śāhib, chitṭhī dāl-āyā (wilāyat
kī dāk) abhī nahīn āī, post-
māstar kahtā thā ki āj der
se āwegī.

(baṅgle) kī (chāronī tarf) kaun
ghūmtā hai?

wuh kis śāhib kī (kothī) hai?
āg lāo, aur (churut).

berā (pānī lagāo)

dekho to (fiṭan par) kaun ātā
hai.

(mejar-śāhib) haiñ.

śāhib ko āne do (salām bolo).

kursī lāo, aur śāhib ke līe
(chā) lāo.

(chaprāsī) se kaho hāẓir rahe.

(pankhe-wālā) kañāñ gayā
bolo pankhā khīñche.

mejar-śāhib kī chitṭhī kaun
lāyā hai?

huzūr, wuh hāẓir hai.

bolo, śāhib ko (bahut bahut
salām) bolo.

bhishtī ne āj (ghusl-khāne)
meñ pānī nahīn bharā.

(munshī) ko hamārā salām do.

(munshī jī!) kal tum kahāñ
the?

śāhib! kal (pānī bahut) thā
(ā na sakā).

kuchh parwā nahīñ.

āj kal (anājkā kyā bhāo hai?).

(bīs ser) gehūñ aur bāīs ser
(chanā) biktā hai.

LESSON 57.—ON GENERAL BUSINESS.

sarkār, take the draft and bring the money : be quick what must be done ? it is now eleven o'clock, ()

be quick, that I may have the money in time,

let me have it by one o'clock, go to the counting-house, and speak to the head sarkār,

tell the sarkār to take bank notes, and pay the amount of the draft,

the money must now be sent to Mr. —

request Mr. — to order what remains to be paid in before three o'clock,

have you ever been to Mr. —'s garden ?

sir, I go that way every day,

you must go there immediately,

else nothing will be done,

send a sarkār to hire a boat,

I will go to Chauringī to-day,

go to the China Bazar, and buy

a pair of globe lanterns,

who will collect the bills ?

sarkār hundi lejāo aur rūpaiye jald lāo.

kyā karnā hogā ? abhī gyārah baje haiñ.

jaldī jāo, ki mujh ko waqt par rūpaiye milēñ.

do baje tak mere pās hāzīr karo.

daftar-khāne mein jākar bare sarkār se kaho.

sarkār se kaho ki bank-loṭ lekar hundi ke rūpaiye adā kare.

rūpae abhī fulāne śāhib ko bhejne hongē.

fulāne śāhib se 'arṣ karo, ki tīn baje se pahle bāqī rūpae adā karen.

tum kabhī fulāne śāhib ke bāgh mein gaye the ?

ai śāhib, main har roz us rāh jātā hūñ.

tum wahāñ isī waqt jāo, nahīñ to kuchh na hogā.

sarkār ko ek kishtī kirāya karne ke liye bhejo.

main āj Chauringī jā, ūngā.

Chinā bāzār jākar do gol lālṭen mol-lāo.

kaun bil kī rūpaiya wuṣūl karegā ?

Exercise.—There was a king, who had no son ; he tried many remedies and expedients, but derived no advantage whatever from them ; he was, therefore, greatly dejected, but would not discover the cause of this to any one. By chance, a strolling mendicant arrived ; he then disclosed this his affliction to him, on which the holy man wrote out a charm, and thus prescribed : "After dissolving this in rose-water, you must drink it along with your queen ; and on your having a son, you must call him *Mihr Munir*, bestowing on him every science, and all sorts of accomplishments ; but beware of marrying him against his consent." Having thus directed, he wandered away. This

divine prescription being dissolved in rose-water, the king and queen drank it off, and by its blessed influence, they had at last a fine healthy boy. Whatever the pilgrim had enjoined respecting him, was all put in practice.

LESSON 58.—*In continuation.*

Aghājān is clever in collecting bills	<i>Āghājān bil ke rūpa, e wuṣūl karne men khūb wāqif-kār hai.</i>
it is very difficult to get money of such a one,	<i>fulāne ṣāhib se rūpaiya milnā bahut mushkil hai.</i>
I have been to the bazār : sugar is now 3½ seers a rupee,	<i>main̄ bāzār gayā thā, chīnī ab fī rūpaiya sārhe tīn ser hai.</i>
it will be better to wait a few days, and then buy the cloth,	<i>thorē dīn ṣabar karke kaprā mol lenā bihtar hai.</i>
of what use are such people? they know nothing of business,	<i>aise ādmī kis kām ke haiñ? we kuchh kām nahīñ jānte.</i>
I understand business—I am not easily imposed upon,	<i>main̄ kārbār jāntā hūñ, mujhe fareb denā āsān nahīñ.</i>
raisins are six seers for a rupee,	<i>kishmish fī rūpaiya chha ser hai.</i>
buy about one thousand rupees' worth,	<i>hazār ek rūpaiye kī mol le lo.</i>
there is no understanding the bazār prices,	<i>bāzār kā nirkh thīk ma'lūm nahīñ ho-saktā.</i>
in Calcutta, the bazār rate is scarcely for two hours alike,	<i>Kalkatte men bāzār kā nirkh do gharī eksān nahīñ rahtā.</i>
I made a deposit ; to-morrow I shall see them weighed,	<i>main̄ ne bai'āna diyā hai, kal chīzeñ wazn karūngā.</i>
see that you are not imposed upon,	<i>khābardār, tum fareb na khānā.</i>
have you compared them with the sample? do they agree?	<i>tum ne usko namūne se milā-liyā hai? wuh milte haiñ?</i>
two or three packages are superior,	<i>do yā tīn baste sab se bihtar haiñ.</i>
go and procure a pass for the things that are ready,	<i>jōjochīzeñ tairhāñ, jā, o, aur unke wāṣṭe rawanna le-āo.</i>

Exercise.—When the prince became a man, he one day took leave of his father and went away to enjoy the chase, where a beautiful deer came in sight, grazing on a plain, with a golden collar round its neck. He then gave these orders to the people who were with him ;—“ You must manage to catch this fawn

alive,—surround it on all sides ; if we thus get it, so much the better ; otherwise, the person over whose head she bounding escapes, must put his horse to full speed after it." Just as they had completely encircled it, the deer all at once made a spring over the prince's own head ; the rest checked their horses' reins, while he spurred his horse hard at its heels. She bounded away at such a rate as to leave the attendants many miles behind, and at last outrunning him, vanished from his sight. He then stopped in amazement, himself he knew not where, and his followers far away ; neither had he a place to lodge in, nor enough of the day left to return.

LESSON 59.—*In continuation.*

get a boat, and send them on board the ship,
sir, the captain's sarkār said the goods cannot be shipped to-day,
don't mind what the sarkār says, but mind what I say,

sir, as you bid me, I am going,

go and ask the head sarkār when the ship sails, and bring me word,
piyādā, call the cashier, how much was collected yesterday ?

keep the money by you, don't pay away any,
what is the discount on the Company's paper in the bazār ?

if you purchase the Company's paper of six per cent. interest, the discount is two rupees six annas ; if you sell, it is two rupees eight annas, take these four thousand rupees, with what money has been received for bills, and buy Company's paper, send these letters as directed,

ek kishtī kirāya karke unhen jahāz par bhej-do.

ai śāhib, kaptān ke sarkār ne kahā, ki āj jahāz men ye chizeñ lad na sakeñgīñ.

sarkār jo kahtā hai use mat māno, main jo kahtā hūñ use suno.

ai śāhib, ap ke hukm se main jātā hūñ.

jāo aur bare sarkār se pāchho jahāz kab khulegā, aur mujh ko khabar karo.

piyāde, tahwīldār ko bulāo. kal kitnā rupiyā jamā' hūā thā ?

rūpaiye apne pās rakho us se kuchh kharch mat karo.

bāzār men Kampanī ke kāghaz par kyā baṭṭā lagtā hai ?

agar tum chha rupae senkre sūd kā Kampanī kā kāghaz kharīdo to do rupae chha āne baṭṭā lagegā, aur jo becho to derh rupiyā.

yih chār hazār rūpaiye aur tamassuk ke rūpaiye sab lejakar Kampanī kā kāghaz mol lāo.

ye chithiyāñ thikānē ke muwāfiq bhej-do.

Exercise.—While in this perplexity, the eyes of the prince lighted on a dwelling, and thinks he, "Well, let me at least learn to whom this house belongs." He then beheld a venerable aged darwesh seated there, to whom, after salutation, he observed, "With your leave may I remain all night here?" "By all means, my child," replied the venerable man, "the house is at your service." Having quickly given the necessary directions for his guest's repast, as well as the horse's grain and fodder, when done also with entertaining him, he asked, "Pray who are you, young gentleman, and why have you come here?" He then related the whole of his late adventure. In the mean time, what does he see? Lo! on a splendid throne, four fairy queens, exquisitely beautiful, clad in rich brocade, and covered from head to foot with jewels and precious stones, suddenly descended, who, having alighted, made their obeisance to the reverend sage, and seated themselves respectfully in his presence.

LESSON 60.—*In continuation.*

bring those goods in carts from
the custom-house,
you must attend to everything,
put the godown No. 2 into
order, and see that there is
no damage,
if you don't look to everything,
who else will?

I am going out, let me see
everything ready when I
come back,

darbān, are the counting-house
sarkārs come?

who is at work in the iron-
factory?

sir, nobody is yet come,
how is this? not yet come!
what time of day do they
mean to come?

This is the case every day, and
therefore Mr. —'s work is
not yet done,

*parmit-ghar se we chīzeñ gārī-
yon meñ le āo.*

*tumheñ sab bātoñ kī fikr karnī
paregī.*

*dūsre nambar kā godām
durust karo, aur dekho
kuchh nuḡṣān na hone pāe.
agar tum sab chīzoñ kī kha-
bardārī na karoge, to kaun
karegā?*

*maiñ bāhar jātā hūñ, khabar-
dār, kī jab maiñ lautkar
ā,ūñ to sab chīzeñ taiyār
pā,ūñ.*

*darbān, daftar-khāne ke sar-
kār sab ā,ē haiñ?*

*luhār ke kārkhāne meñ kaun
kāam kartā hai?*

*aiṣāhib, koṭābhī tak nahīñ āyā.
yih kaisā hai? we abhī tak
nahīñ ā,ē—wuh kis waqt
āñ chāhte haiñ?*

*har roz yihī hāl hai, isī wāste
fulāne ṣāhib kā kāam abhī
tak nahīñ ho chukā.*

when they come to-day, we *jab we āj āwenge, to ham unse*
 will settle this business, *yih bāt samajh lenge.*
 Mr. — is speaking to me *fulāna śāhib har roz is kām ke*
 daily about this work, *liye mujhe kahtā hai.*
 when they come, send them *jab we āwen to unko mere pās*
 to me, *bhej do.*

Exercise.—The sage remarked, "Well, this was not your visiting-day here, pray tell me on what account you have come." They replied, "Worshipful saint, there is a princess named *Badar Munir*; we intended to pay her a visit, this is the road, and we could not find it in our hearts to pass by without first paying our respects to you." He then said, "Good, do take this prince also along with you; he will at all events see whether *Badar Munir* is more lovely than the ladies of his palace, or they fairer than she." To this the fairies agreed, and, having handed him to their throne, flew away, and in the twinkling of an eye reached the palace of *Badar Munir*. The instant that *Mihr Munir* discovered that angel's face, bright as the moon, he became enamoured with her, while she also admiring his radiant countenance, and flushed by love's magic bloom, shone resplendent with the charms of a damask rose.

LESSON 61.—*In continuation.*

how long are those Europe *kabtak we wilāyatī chīzeñ*
 goods to lie at the custom- *parmit-ghar meñ paṛī ra-*
 house? *heñgīñ?*
 sir, without an invoice to know *ai śāhib, baghair chalān kyūñ-*
 what they are, how can I *kar asbāb khalāṣ kar lāne*
 bring them? *saktā hūñ?*
 different sorts of goods pay *har ek chīz kā judā judā mah-*
 different rates of duty, *ṣul hai.*
 by opening the boxes and *un ṣandūkoñ ke kholne, aur*
 seeing their value, you will *kīmatdekhne se, tum ma'lūm*
 be able to understand, *kār-sakoge.*
 sir, I cannot myself open the *ai śāhib, main ākēlā baste*
 packages, *khol nahīñ saktā.*
 in opening the packages, the *basta kholne se śāyad chīzeñ*
 goods may be injured. *kharāb ho jāwēñ.*
 sarkār, take the invoice and *ai sarkār, chalān lekar isī*
 go directly, *wakt wahāñ jāo.*
 sir, I am going; please to give *ai śāhib, main jātā hūñ, cha-*
 me the invoice, *lāñ mujhe dījiye.*

at two o'clock the custom-house officer came and opened the boxes, when I have signed each invoice, I will give them to the sarkār to be copied, and then send them to you, kirānī, copy these, and give them to the sergeant, call a blacksmith, and open the boxes; compare the value and quantity of the goods with the invoice, then make them tight again,

do baje parmit-ghar ke sāhib ne ākar sandūk khulwā, e.

jab main sab chālanoñ par sāhib kar chukūngā to sarkār ko naql karne ko dūngā; phir tumhāre pās bhej dūngā. ai kirānī, naql karke piyāde ke hawāle kar-do. luhār ko bulākar, sandūk khulwākar, asbāb ki tīdād aur kīmat chālān ke muṭabiq karke pher band-karo.

Exercise.—Three watches of the night glided away in such pleasure, harmony, and delight, as human tongue cannot express. When these four fairy damsels were about taking leave, they addressed the prince thus: "Come along." He being pierced to the heart with the arrow of love, replied, "I will not go; if you must set off, by all means depart." On representing this to *Badar Munīr*, that she might persuade him to take leave, they perceived that she also had no desire to let him go away. In this perplexity they observed, "Now what is to be done? if we leave him, how shall we show our faces to the holy man? and if we convey him hence in the present posture of affairs, she will be offended; the best advice is to wait a little longer, till both begin to slumber." After this, with the fatigue of sitting up, both got a-nodding; they then gently and artfully raised him on the throne, and with some philter lulling him asleep, flew off with him.

LESSON 62.—*In continuation.*

sergeant, when you have signed your name, give them to the cashier, the officer having entered the particulars of every case in his book, and the duty on each article, wrote the amount, taking the invoice, I had to go again, and show it to the head officer,

hawaldār, jab apnī talāshī kī sāhib kar-chuko, to tahwil-dār ko do.

khazānchī ne sab sandūk kī ajnās tafriq karke, har ek chīz kā maḥṣūl judā judā lagākar jamī likh-dī.

wuhī chālān lekar phir parmit-ke sāhib ke huzūr meñ jānā hūā.

having done all this, it had struck four o'clock, and the custom-house was shut,

the next day I delivered the invoice to the officer,

having examined the value of the articles, and their duty, he signed it,

afterwards paying the duty to the cashier, having got an order for a pass and cleared the cases, I hired coolies, and brought them away;

sarkār, I will not give a kaurī to the custom-house people or the chaukīdār at the wharf,

sarkār, why did you not go to the police-office and get a pass?

Exercise.—On their arrival, they delivered him to the good father, and with his permission returned to their own mansions. By dawn of day, when he (the prince) awoke, neither the sparkling dome nor its refulgent orb was there; he heaved a deep sigh, and calling, "Alas, *Badar Munir!*" again fell into a doze, from the effects of the potion upon him. Soon after, when a watch and a half of the day had elapsed, on the appearance of a crowd, the darvesh from circumstances guessed that these must be his attendants, and having called them, he consigned him to their charge. His companions were of course gratified by finding him; but noticing his condition, they got alarmed about what reply they should give the king, and thus interrogated the good anchorite: "Please your reverence, why is our prince thus distracted?" "Ask himself," said he. On hearing this, they accosted the prince in the following words: "Son of our sovereign, why are you thus beside yourself?"

LESSON 63.—*In continuation.*

sir, what can I do? for two or three days I have not had a moment's leisure, one can't get a thing done at once at the court,

*yihī karte karte chār baj-ga, e,
tab parmit-ghar band hū, i.*

*dūsre roz main ne chalān lekar
ṣāhib ko soñp-diyā.*

*sab asbāb kī kīmat aur maḥṣūl
jāñchkar us ne ṣaḥīḥ kī.*

*taḥwīldār ko maḥṣūl dekar,
aur rawāna lekar, ṣandūkh
ko wahāñse khalāṣkar wākar
mazdūron ke sir par liwā-
lā, e.*

*ai sarkār, main parmit-ke aur
ghāṭ ke ādmīyon ko in'ām
meñ ek kaurī nahīn dūngā.*

*ai sarkār, tum thāne ko jākar
khalāṣī-nāma kyūñ nahīn
likhwā lā, e?*

*ai ṣāhib, main kyā karūñ? do
tīn dīn se mujhe furṣat
nahīn; aur kachahrī meñ
jāne se kām tamām nahīn
hotā.*

if I don't go myself, nothing is done,

sir, I know, five days ago, you wrote to Patnā that the things would be forwarded to-morrow or next day, and no pass is obtained, how can they go? they can't be sent without a pass,

is the order for screws gone to Kāshipūr factory?

they promised to send them to-day,

if they don't come this evening, you go there before gun-fire, for want of these screws the bales of cotton are lying loose,

no one knows when the vessel will sail,

have you collected the bills I gave you yesterday?

sir, I have given in the money for all you gave me,

baghair mere jāne ke kuchh nahīn hotā.

ai khudāwand, pāñch din guzre kī huzūr ne likhā thā, kī kal Patne ko chīzeñ rawāna hoñgīñ, aur abtak khalāṣī-nāma nahīn milā.

we kyonkar jā sakte haiñ? we pās baghair bhijwā,ī nahīn jā saktīñ.

Kāshipūr ke luhār-khāne meñ pech banāne ko hukm bhejā gayā hai?

unhoñ ne āj bhejne kā wa'da kiyā hai.

agar we āj shām tak na āweñ to tum top ke āge jānā.

in pechoñ ke na hone se, sārī rū,ī ke baste khule parē haiñ.

ma'lūm nahīn jahāz kab khulegā.

kyā tum un tamassukoñ kā rupiya wuṣūl karchuke, jo main ne kal tumheñ diye the?

khudāwand, jitne farden tamassuk kī āpne bande ko hawāle kīñ thīñ, sab kē rūpaiya lā diyā hai.

Exercise.—The prince neither distinctly articulated with his mouth, nor opened his eyes, all that he raved being, “Alas, *Badar Munir!*” In short, they placed him in the pālki, and conveyed him with fear and trembling to the king, to whom they stated the matter so: “May it please your majesty, yesterday afternoon a lovely fawn came in sight, and the prince, after forbidding us, set his horse after it himself at full gallop; we nevertheless followed at a respectful distance. She took shelter in so wild a wood, that the prince escaped our sight entirely, though we were all following him with our eyes; besides which, darkness overtook us, and we being helpless, passed the whole night in that place; but rising by daybreak we continued our inquiries; at last we found him

In this distracted condition, at the lodge of a hermit there. When we inquired of him, he also gave us no information whatever, though we naturally conjecture that the person's name which is mentioned must be one with whom the prince is in love."

LESSON 64.—*In continuation.*

- do you know where Najamuddin is? *tum jānte ho Najamuddīn kahān hai?*
- sir, I heard he is not coming to-day; his brother says he has a fever, *ṣāhib, main ne sunā hai ki wuh āj nahīn āwēgā; us ke bhāī ne kahā ki us ko tap āī hai.*
- how does he mean to do his work? he has a fever daily, was the cloth examined yesterday, and placed to Muhammad Ali's account? *wuh kyūnkar naukarī karegā? us ko har roz tap ātī hai. kal kapron kī nirkh daryāft kar Muḥammad 'Alī ke nām men jam'-kharḥ kiya gayā hai, yā nahīn?*
- sir, it is entered in the waste-book, not in the ledger, *ṣāhib āj jānkar kī baht men likhā gayā hai, lekin khāte men mundarij nahīn huā.*
- why so, if he objects to the brokerage, how is it to be settled? *aisā kyūn huā? agar wuh dallālī kī dastūrī kā'uzr rakhtā hai to kyūnkar mukarrar hogā?*
- sir, I will thank you to settle it with him; he does not mind us in the least, *ai ṣāhib, ap us ke sāth yih bāt mukarrar faisala karen; wuh hamāri bāt kuchh bhē nahīn māntā.*
- make out the account of what cloth he has purchased up to this time, *jo kaprā is wakt tak us ne mol liyā hai us kā ḥisāb karo.*
- balance the account, leaving out the cloth bought yesterday, *kal kī kaprā amānat rakhkar, aglā ḥisāb karo.*
- the account ought not to remain unbalanced, *mizān diye baghair ḥisāb parā na rahne denā chāhiye.*

Exercise.—The king then tenderly began: "My child, if you will discover your affliction, we shall then consider of a remedy for it." After much entreaty, he returned, "O, my dear father, the only specific I want is *Badar Munir*; possessed of her I would recover." They next interrogated about her address and residence. The prince sorrowfully said, "I know not,

indeed." He rejected all food, continued day and night heaving deep sighs, and weeping bitterly. Witnessing this distress, his parents also were sorely afflicted, and kept beating their breasts in such anguish for their son, that the affairs of the state were running fast into disorder and confusion. The minister was a prudent man, and thus remonstrated to his majesty: "Let not your highness be so woe-begone, but attend as usual to the interests of your kingdom; your slave is dispatching messengers in every direction; should a princess of the name be found anywhere, we may then get the prince married to her; if the parents agree with a good grace, all is well; if not, why, let us force them."

LESSON 65.—*In continuation.*

the account of shawls, handkerchiefs, baftas, &c., which have been agreed for, is all settled,

there is nothing else due to him; if you please to compare Dr. and Cr. you will see,

Pānchū sarkār, what are you doing? see that the accounts are correct,

I am afraid there are errors in Captain Leyden's last year's account,

I can't make out what sugar, coffee, sugarcandy, and raisins have been purchased,

sir, here is nothing without a written order; the accounts agree with what is written, that's not what I mean. I say it's not clear what belongs to each account,

sir, there is no fear about that—I have by me the accounts of sales and purchases,

hisāb shāl, rūmāl, aur bāfta waghaira kā, jo thahar gayā thū, sab bebāk ho gayā.

us kā aur kuchh bakī nahīn; agar āp jam' o kharch kī mukābala karen to ma'lūm karenge.

ai Pānchū sarkār, kyā karte ho? dekho ki hisāb kitāb mein ghalatī na ho.

mujhe shakk hai ki Kaptān Leden sāhib ke sāl-guzashte ke hisāb kitāb mein ghalṭiyān haiṅ.

main nahīn ma'lūm kar saktī ki kitnī shakar, aur kahwa, aur miṣrī, aur kishmish kharīdī gayī hai.

sāhib, baghair tahrīrī hukm ke yahan kuchh nahīn hai; hisāb tahrīr se milṭā hai.

yih merā maṭlab nahīn. Main kahtā hūn ki har ek ke hisāb mein kitnā hogā, yih sāf ma'lūm nahīn hotā.

sāhib, us kā kuchh andesh nahīn—mere pas kharīd aur farokht ke hisāb haiṅ.

tell me what is the amount of Captain Robinson's account — what quantity and kind of articles,

kaho ki Kaptān Rābinsan ṣāhib ke ḥisāb kā jumla aur miqdār, wa ḥism ajnās ki kyā haiṅ.

Exercise.—This plan was applauded by the sovereign, and scouts were accordingly sent to all quarters, with a requisition in due form. One of these emissaries found his way to *Badar Munir's* country, and on making the requisite inquiries there, he learned that her situation was still more deplorable, by pining at the absence of her lover. On this the fleet envoy, quite overjoyed, entered the presence of her illustrious father, and presented the formal request to him ; who, though drooping with sorrow for his daughter, on reading the contents of the paper, became much exhilarated. He instantly, without loss of time, preparing an answer, delivered it to the messenger, with this injunction, "Do you quickly proceed by night and by day till you deliver this from me." The purport of it was thus : "The friendly epistle hath reached us, in which you solicit my daughter *Badar Munir's* hand for your son *Mihr Munir*, to which I have consented : it is now incumbent on you to reflect, that the sooner you arrive for the nuptials, so much the better : you will therefore be pleased to make no delay, nor take any trouble about the bridal preparations."

LESSON 66.—*In continuation.*

sir, wait a moment, the articles had on the 4th instant are not entered,

Mr. Smith will sail to-morrow ; is his account ready ?

it is here, sir ; the amount due from him is 56,411 rupees, give me the account ; I will go on board the ship, settle it, and get the money,

you come with me, then I shall have no trouble in explaining,

Kudrat-Ullā, bring the waste-book, journal, and ledger with the book of sales with you,

ṣāhib, zarra ṣabr kijiye, ajnās tāriḳh chauthī māh ḥāl kī darj ḥisāb nahīn haiṅ.

Ismiṭ ṣāhib kal jahāz par chahenge ; unkā ḥisāb taiyār hai ?

maujūd hai, ṣāhib, un par 56,411 rūpaiya nikaltā hai.

ḥisāb mujhe do, main jahāz par jā'ūngā aur raf' karke rūpaiya wuṣūl karūngā.

tum mere sāth chalo, to mujhe ḥisāb ke samjhāne meṅ kuchh diḳḳat na hogī.

Kudrat-Ullā, jāṅkar bahi, aur roz nāmchā, aur ḥisāb bahī, mā' bechne kī bahī ke le āo.

show me the amount of what is due to and from each of the shopkeepers,

it appears to me all the accounts are in confusion, sarkār, are all my things ready?

sir, the sarkār has taken money for them; no doubt they will be here by two o'clock,

when they come, send them immediately to Nayā Ghāt, it is now high water, I can't wait longer,

dekhā, o ki har ek dūkāndār kī kyā denā yā us se kyā pānā hai.

mujhe ma'lūm hotā hai, ki sab hisāb men khalāl hai.

sarkār, merī sab chīzēn taiyār haiñ?

ai šāhib, sarkār unke liye rūpaiya legayā hai; aur mukarrar do baje tak chīzēn yahāñ pahunchēngīñ.

jab we āwēñ usī dam Na, e Ghāt par bhej denā.

ab bhāṭhā hai, main aur ṭhahar nahīñ saktā.

Exercise.—When the bearer of such cheering intelligence delivered the letter into the minister's hands, he forthwith conveyed it to the emperor's court; and when his majesty cast his eyes over the lines, he felt his heart glow with renovated vigour. In short, he was supremely happy, and accordingly ordered a reward for the bringer of these glad tidings. That day, in every house over the whole city, there were great rejoicings, and the king thus instructed the minister: "I will set out on such a day to celebrate the auspicious marriage of *Mihr Munir*; in the mean time, get all the equipage immediately ready for the royal nuptials, as well as the necessities for our journey." In that period every requisite was prepared, and the king set forth in great pomp and splendour, along with his army, with a retinue and procession so numerous and resplendent, that a detail here would prove too tedious. In a few weeks he entered the other's territories with becoming grandeur and dignity, with flying colours and bands of music, and thence, having accomplished the object of his journey, he returned to his own capital in a very splendid manner, bringing with him his son and daughter, attended with melody, pleasure, and flight.

HINDŪSTĀNĪ MANUAL.

PART II.

A PRACTICAL AND PHRASEOLOGICAL VOCABULARY,

ENGLISH AND HINDŪSTĀNĪ.

THE following copious selection of phrases will be found to answer two distinct purposes : 1st, To exercise the student in readily turning into Hindŭstānī every possible variety of English expressions ; 2nd, To serve as a vocabulary of useful words, each sentence containing a leading word printed in italics, arranged according to the order of the alphabet. The Hindŭstānī word or words in each sentence corresponding to the English word printed in italics, is included within a parenthesis. This plan of a vocabulary will, it is presumed, have a great advantage over a mere dry list of words, as the student will, in every instance, see the manner in which the word is employed. Finally, the same word is occasionally repeated twice, or even thrice, when it happens to have more than one signification, or when it denotes different parts of speech, as substantive, adjective, or verb.

A.

abandoned—absent.

The crew <i>having abandoned</i>	<i>jahāzī</i> (or <i>mallāh</i>) <i>jahāz</i> ko
the ship, had run away,	(<i>chhorḱar</i>) <i>bhāg-gae the.</i>
He does not <i>abate</i> me one	<i>mujhe wuh ek paisā nahīn</i>
piece,	<i>ghaṭātā.</i>
<i>Abide</i> with me a few days,	<i>mere sāth chand roz (raho).</i>
He possesses great <i>ability</i> ,	<i>wuh <u>khūb</u> (kūbīliyat) rakhtā</i>
	<i>hai.</i>
He is an <i>able</i> man,	<i>wuh (lā īk) ādmī hai.</i>
Are you <i>able to do</i> this?	<i>tum yih (kar-sakte ho) ?</i>
I have been <i>absent</i> ten days,	<i>main dās roz se (<u>ghair-hāzīr</u>)</i>
	<i>hūn.</i>

We ought to <i>abstain</i> from committing evil,	<i>hamēñ chāhiye ki badī se (bāz raheñ).</i>
It is <i>absurd</i> to speak thus,	<i>aisā kahnā ('abaṣ) hai.</i>
Take as much as you please ;	<i>mere pās (kaṣrat) se hai ; jis kadr chāho lo.</i>
I have <i>abundance</i> ,	<i>wuh (Habskī ghulām) hai.</i>
That is an <i>Abyssinian slave</i> ,	<i>wuh (madrāsē kō) har roz jātī hai.</i>
He goes to an <i>academy</i> daily,	<i>jo main kahtā hūñ, tum us kō (ḡabūl karte ho) yā nahīñ ?</i>
Do you <i>accede</i> to what I propose, or not ?	<i>main abtak Hindūstānī zabān kā (lahja) rakhtā hūñ.</i>
I still retain my Hindūstānī <i>accent</i> ,	<i>tum ne jo kitāb mujhe bhejī wuh mere (pasand āī).</i>
The book you sent me was <i>acceptable</i> ,	<i>us ne fī-l-faur merī bāt (ḡabūl ki).</i>
He immediately <i>accepted</i> my offer,	<i>tumhāre (hamrāh liye) baḡhair main nahīñ jāne kā.</i>
Except you <i>accompany</i> me, I will not go,	<i>main apnī murād (ḡāṣil na kar-sakā).</i>
I was <i>not able</i> to accomplish my wishes,	<i>us ke sāth kuchh (ḡiṣāb kitāb) rakhte ho ?</i>
Have you an <i>account</i> with him ?	<i>ustād kī chīz churāne kī (tuhmat us par hai).</i>
He is <i>accused</i> of robbing his master,	<i>likhne parhne kā (rabt karo).</i>
<i>Accustom</i> yourself to read and write,	<i>yih phal bahut (khattā) hai.</i>
This fruit is very <i>acid</i> ,	<i>us ke bahut (āshnā) haiñ.</i>
He has many <i>acquaintances</i> ,	<i>main sab se (wākif hūñ).</i>
I am <i>acquainted</i> with all,	<i>us ne bahut 'ilm (ḡāṣil kiyā hai).</i>
He has <i>acquired</i> great knowledge,	<i>ba'd tahkīkāti muḡaddama wuh (rihā kiyā gayā).</i>
He has been <i>tried</i> and <i>acquitted</i> ,	<i>nek (kām) lāṣik tā'rīf ke hotā hai.</i>
A good <i>action</i> deserves our praise,	<i>wuh us kām meñ nīnāyat (chālāk) hai.</i>
He is <i>exceedingly active</i> in that business,	<i>ḡhudā ke firishte ne (Ādam o Hawā kō) firdaus se nikāl-diyā.</i>
The angel of God expelled <i>Adam and Eve</i> from paradise,	<i>(malak-ul-maut) sab ādmiyōñ kō giristār kartā hai.</i>
The <i>angel of death</i> seizes upon all men,	<i>us kī tankhwaḡh kā (izāfa) huā hai.</i>
He has received an <i>addition</i> to his salary,	

Pray can you tell me his address ?

To-day's meeting is adjourned till Monday next,

Let us first adjust this matter,

This is admirable writing,

I greatly admire him for his great learning,

I do not admit of what you say,

May a stranger be admitted ?

A school has been opened for adult persons,

Can you advance me this sum ?

The enemy had advanced as far as Dihli,

Of what advantage will that be to me ?

She has long been in adversity,

You had better advertise the sale,

What is your advice in this affair ?

Do you think it advisable to do so ?

He affected a great show of kindness,

This history is affecting,

He shows great affection for the people,

He affirmed this to be a certain fact,

He on hearing the news became greatly afflicted,

They have suffered great affliction,

I am afraid to go there,

I cannot afford to give so much monthly wages,

az *rāhi* mihrbānī āp uskā (patā) batā sakte haiñ.

āj kī mahfil, Pīr ke roz tak (maukūf or multawī rahī).

pahle ham is amr kā (taṣfiya karen).

yih *khatt* bahut (achchhā) hai. main us ke kamāl 'ilm ke liye

use bahut pasand kartā hūñ. tumhārī bāt main nahīñ (qabūl kartā).

ghair shakhs (dākhil ho saktā hai) ?

ek madrasa (nau jawānon) ke liye jāri hū,ā hai.

mujhe itnā rūpaiya (peshgī de sakte ho) ?

dushman Dihlī tak (pahunch gayā thā).

wuh mere kis (fā,ide) kā hogā ?

wuh muddat se (muṣibat) meri giriftār hai.

bihtar hai ki tum nilām kā (ishtihār do).

is kām men tumhārī kyā (ṣalāh) hai ?

tumhare nazdīk aisā karnā (munāsib) hai ?

is ne ṣāhirā barī khāṭir-dārī (dikhlā,ī).

yih kīṣṣa (dard-āmez) hai.

wuh logon se bahut (dostī) rakhtā hai.

us ne (iḳrār kiyā) ki yih sach hai.

wuh *khabar* sunke bahut (āzurda hū,ā).

unhon ne bahut (ranj) uṭhāyā.

main wahāñ jāne se ḍartā hūñ.

itnā mahinā main nahīñ (de saktā).

Pray <i>afford me your assistance</i> ,	<i>ba rāhi mihrbānī (merī madad kījiye).</i>
I do not wish to <i>affront</i> him,	<i>main us ko (nā-rāz karnā) nahīn chāhtā.</i>
Her <i>age</i> is not more than ten years,	<i>us kī ('umr) das baras se ziyāda nahīn hai.</i>
Do you know who is his <i>agent</i> ?	<i>tum jānte ho us kā (gumāshta) kaun hai ?</i>
Standing before the court, he began to be much <i>agitated</i> ,	<i>'adālat mein khare hone par wuh bahut (kānpne) lagā.</i>
<i>I agree</i> to what you say,	<i>jo tum kahte ho so main (kabūl kartā hūn).</i>
His company is very <i>agreeable</i> ,	<i>us kī suḥbat nihāyat (dil-chasp) hai.</i>
What <i>agreement</i> had you with him ?	<i>us se tum ne kyā (iḡrār) kiyā thā ?</i>
The <i>air</i> of this country is very unfavourable,	<i>is mulk-kī (hawā) bahut nā-muwāfiq hai.</i>
<i>Alas!</i> it is all true,	<i>{afso,) sab sach hai.</i>
The two are perfectly <i>alike</i> ,	<i>donon bi-l-kull (yaksān) haiin.</i>
I saw an <i>alligator</i> in the Ganges,	<i>main ne ek (magar) Gangā mein dekhā.</i>
<i>Allow me</i> to go with you,	<i>apne sāth mujhko chalne (do).</i>
He made me an <i>allowance</i> of ten rupees,	<i>us ne mujh ko das rūpaiye (dastūrī) di.</i>
Have you got this year's <i>almanac</i> ?	<i>tumhare pās is sāl kī (jantrī) hai ?</i>
I have not yet learned the <i>alphabet</i> ,	<i>ab tak main ne (alif-be) sikkhī nahīn.</i>
Speak <i>aloud</i> , that I may hear you,	<i>(buland āwāz-se) kaho ki main sunūn.</i>
What <i>alteration</i> shall I make ?	<i>main kyā (tabdīl karūn) ?</i>
It is now done, and <i>can't be altered</i> ,	<i>ab wuh ho chukā aur (tabdīl nahīn ho saktā).</i>
He has <i>amassed</i> great wealth,	<i>usnebahutdaulat (jam' kī hai).</i>
The bill will <i>amount</i> to 500 rupees,	<i>ḥisāb kī jam' pān sau rupiyā (hogī).</i>
What is the <i>amount</i> of your bill ?	<i>tumhare ḥisāb kī kyā (jam') hai ?</i>
I was <i>amazed</i> at the amount,	<i>ḥisāb kī jam' dekhkar mujhe (ta'ajjub hū,ā),</i>
<i>Amuse yourself</i> awhile in the garden,	<i>thore 'arṣe tak bāgh mein (āil bahlāp).</i>
<i>Dihli</i> is an <i>ancient</i> city,	<i>Dihlī (qadīm) shahr hai.</i>

Does this make you *angry*?
Do you know this *animal's*
name?

Can you give an *answer* to
this question?

This *will answer* my purpose,
I am very *anxious* to get
there,

I have not seen him *anywhere*,

He made no *apology* for his
misconduct,

He made an *appeal* to Govern-
ment,

He will *not appear* personally
in this business,

It *appears* to me very strange,

He made an *application* to the
judge,

His goods will be *appraised*
and sold,

I *apprehend* you have made a
mistake,

He was *apprehended* and put
into prison,

He has *appropriated* all his
property to this purpose,

Do you *approve* of what I
say?

He teaches the Bengālī, San-
skrit, Hindūstānī, Persian,
and Arabic languages,

There are five *arches* in the
veranda,

This is an *arduous* undertaking,
Let us *argue* the point together,

He uses very strong *arguments*,
I am now learning *arithmetic*,
The king was at the head of
his *army*,

He was *arrested* for debt by
Bābū Rā'e Chandar,

kyā tum is se (ghuṣṣe) hote ho?
tum is (jānwar) kā nām jānte
ho?

is sawāl kā (jawāb) de sakte
ho?

is se (merā ijrā'e kār hogā).
wahān pahunchnē ke liye main
bahut (mutafakkir) hūn.

main ne use (kahin) nahin
dekhā.

us ne apne fī'l-i-bad kā kuchh
('uzr) na kiya.

us ne sarkār mein (apīl kī).

wuh khud is kām mein (gāhir
na howegā).

mujh ko barā ta'ajjub (ma'lūm
hotā hai).

us ne hākim se ('arṣ) kī.

us kī chīzēn (kīmat tajwīz
hokar) bechī jāwengīn.

main (samajhtā hūn) ki tum
ne khaṭā kī hai.

wuh (gīristār hokar) mukaiyad
hūā.

us ne apnī sārī daulat is kām
ke liye (makhsūs kī hai).

jo main kahtā hūn, so tum
(pasand karte ho)?

wuh Banglā, Sanskrit, Hin-
dūstānī, Fārsī aur ('Arabī)
sikhātā hai.

barāmdē mein pāñch (mihrāb)
haiñ.

yih barā (mushkil) kām hai.
ham bāham is bāt par (mu-
bāhaṣa karen).

wuh (dalā'il) kawī lātā hai.
fī'l hāl main (hisāb) sikhtā hūn.

bādshāh apne (lashkar) kā pesh-
wā thā.

Bābū Rā'e Chandar ne usko
karz ke wāstē 'iristār kiya).

- Have you heard the news of his *arrival* ? *tum ne us ke (panuñchne) kī khabar sunī ?*
- I am not acquainted with that *art*, *main us (hunar) se wāqif nahīn hūn.*
- They are very *artful*, *we bare (hīle-bāz) haiñ.*
- They deal in various *articles*, *we har kism kī (chizon) kī tijārat karte haiñ.*
- Has he repaired the carriage as I told him ? *(muwāfik) mere kahne ke usne gārī kī marammat kī hai ?*
- Let us now *ascend* the mountain, *ab ham pahār par (charheñ).*
- Ask* him what is his name, *us se (pūchho) kī tumhārā nām kyā hai ?*
- To whom does that *ass* belong ? *wuh kiskā (gadhā) hai ?*
- The people of the villages *assembled*, *gānwōñ ke ādmī (jam' hū,e).*
- I saw a great *assembly* of people, *main ne ādmiyōñ kī barī (jam'at) dekhī.*
- I *assent* to your proposal, *main tumhārī bāt (qabūl kartā hūñ).*
- He *asserted* that it is so, *us ne (kahā) kī yih aisā hai.*
- We ought to *assist* each other, *hamēñ chāhiye kī ek dūsre kī (madad karen).*
- Why do you *associate* with evil company ? *bad suhbat meñ kyon (rahte ho) ?*
- I *assure* you there is no danger in that matter, *(yakīn rakho) usmu'āmalemeñ kuchh khatra nahīn hai.*
- Assuredly* this is true, *(yakīnan) yih sach hai.*
- He manifested great *astonishment* on his part, *us ne apnā nihāyat (ta'ajjub) zāhir kiya.*
- Are you acquainted with the *science of astronomy* ? *tum ('ilmī hai,at) meñ dakhil rakhte ho ?*
- How shall I *atone* for this conduct ? *hamārī is takṣīr kā (kafāra) kis tarah ho saktā hai ?*
- The enemy's cavalry *attacked* us, *dushman ke sawāron ne ham par (hamla kiya).*
- He *never attempted* to learn, *is ne sikhne meñ kuchh (koshish na kī).*
- Let us *attend* to our studies, *ham sabak par apnā (dil lagā wen).*
- I have received notice to *attend* the court at ten o'clock, *mujhe kachahrī meñ das baje hāzīr hone kī itīlā' milī hai.*
- Your *attendance* there is required, *wahāñ tumhārī (hāzīrī) zarūr hai.*

She <i>pays attention</i> to learning,	wuh <i>parhne</i> meñ (<i>dil lagāti</i>) hai.
Do you mean to attend the <i>auction</i> ?	(<i>nīlām</i>) meñ āp jā,oge?
I believe the information is <i>authentic</i> ,	main is <i>khabar</i> ko (<i>sach</i>) jāntā hūn.
Who is the <i>author</i> of this book?	is kitāb kā (<i>muṣannif</i>) kaun hai?
By whose <i>authority</i> do you do this?	tum kis ke (<i>hukm</i>) se yih kām karte ho?
There is no end to his <i>avarice</i> ,	us kā (<i>lālach</i>) lā-intihā hai.
He is extremely <i>avaricious</i> ,	wuh barā (<i>bakhīl</i>) hai.
What is the <i>average</i> of attend- ance at your school?	tumhāre maktab kī (<i>ausat</i>) hāziri kyā hai?
I cannot <i>avoid</i> going,	main jāne se (<i>bāz</i>) nahīn rah saktā.
<i>Awake</i> me early in the morning,	tarke mujh ko (<i>jagā-do</i>).
I was not <i>aware</i> of this,	main is se (<i>wāqif</i>) na thā.
How inexpressibly <i>awful</i> is the state of those who despise God!	jo log <i>khudā</i> ko haķīr jānte haiñ, un kā hāl kaisā hī (<i>haulnāk</i>) hai!
He is <i>awkward</i> at his work,	wuh apne kām meñ (<i>anārī</i>) hai.
This is an <i>awkward</i> circum- stance,	yih (<i>be-dhab</i>) mājarā hai.
Bring an <i>axe</i> , and chop this wood,	(<i>kulhārī</i>) lā,o, aur is lakṛī ke ṭukṛe karo.

B.

Is he still a <i>bachelor</i> ?	kyā wuh abtak (<i>kuñwārā</i> or <i>mujarrad</i>) hai?
What has he got on his <i>back</i> ?	uskī (<i>pīṭh</i>) par kyā hai?
Put this money in the <i>bag</i> ,	is rūpaiye ko (<i>thailī</i>) meñ bharo.
The soldiers departed this morning with their <i>baggage</i> ,	sipāhī āj fajr apnā (<i>asbāb</i>) lekar kūch kar-ga, e.
Are you willing to become <i>bail</i> for him?	tum us kī (<i>zāmnī</i>) dene ko rāzī ho?
What is the <i>balance</i> of my account?	mere ḥisāb kā kyā baqāya hai?
Open the <i>bale</i> of cotton,	rū,ī kā (<i>tāngar</i>) kholo.
That vessel has come <i>in ballast</i> ,	wuh jahāz (<i>khalī</i>) āyā hai.
We may now <i>banish</i> our fears,	ab ham dahshat (<i>dūr karen</i>).
They are <i>bankers</i> in Calcutta,	we Kalkatte meñ (<i>ṣarrāf</i>) haiñ.

He is lately become a <i>bankrupt</i> ,	<i>wuh thore dinon se (dewāliyā) ho gayā.</i>
We sat on the <i>bare</i> ground,	<i>ham (khālī) zamīn par baithe.</i>
You have made a <i>bad bargain</i> ,	<i>tum (saude) mein thagā, e ga, e.</i>
This dog <i>barks</i> at everybody,	<i>yih kuttā sab par (bhaunktā hai).</i>
I have sold my 20 <i>barrels</i> of flour,	<i>main ne apne āte ke bīs (pīpe) beche hain.</i>
This land is entirely <i>barren</i> ,	<i>yih zamīn bi-l-kull (ūsar) hai.</i>
Alas ! what <i>base</i> conduct am I guilty of ?	<i>afsoos kyā (bad) kām mujh se sarzad hū, ā ?</i>
Bring some water in a <i>basin</i> ,	<i>zarra sā pānī (tasht) mein lāo.</i>
Put these things in a <i>basket</i> ,	<i>in chizon ko (tokre) mein rakho.</i>
I saw numbers of people <i>bathing</i> in the Ganges,	<i>main ne bahut ādmiyon ko Gangā mein (ghusl karte) dekhā.</i>
He <i>bears</i> this load on his head,	<i>wuh apne sir par yih bojh (dhotā hai).</i>
You <i>bore</i> it very patiently,	<i>tum ne bahut sabr ke sāth (bardāsht kiya).</i>
I have <i>beaten</i> him twice in learning,	<i>main ne parhne mein us par do martaba (sabkat hasil ki).</i>
The master has <i>thoroughly</i> beaten the slave,	<i>mālik ne ghulām ko (khūb mārā) hai.</i>
Is that a man or a <i>beast</i> ?	<i>wuh insān hai yā (haiwān) ?</i>
This is a <i>beautiful</i> garden,	<i>yih bahut (khwush-numā) bāgh hai.</i>
The ship was <i>becalmed</i> four days,	<i>jahāz (baghair hawā ke) chār din thahrā rahā.</i>
<i>Beckon</i> to him to come here,	<i>yahān āne ko use (ishāra karo).</i>
He has lately become very <i>proud</i> ,	<i>thoredinsewuhbahutmaghrūr (ho gayā hai).</i>
He is ill, and confined to his <i>bed</i> ,	<i>wuh bīmār aur (bistar) par parā hai.</i>
I have been stung by a <i>bee</i> ,	<i>(bhañwar) ne mujhe dānk-</i>
I <i>beg</i> your <i>pardon</i> for what I have done,	<i>jo main ne kiya hai (mu'āf kijiye).</i>
There is a <i>beggar</i> at the door,	<i>darwāze par (fakīr) hai.</i>
I have <i>begun</i> to speak English,	<i>main ne āngrezī bolnā (shurū kiya hai).</i>
It has neither <i>beginning</i> nor end,	<i>na us kā (awwal) hai na ākhir.</i>
He <i>believes</i> whatever people tell him,	<i>jo kuchh ki log use kahte hain wuh (bāwar kartā hai).</i>

Does this knife *belong* to you?
The ears of corn, being ripe,
bend to the ground,
Has the medicine afforded you a
benefit?

I have been three years in
Bengal,

I *beseech* you to pay attention,

He is *beset* on all sides with
business,

I am going to the shoemaker's
to *bespeak* a pair of shoes,

I think it will be *best* to do so,

I am a poor man, be pleased
to *bestow* one rupee,

Mine is *better* than yours,
Beware of idleness and igno-
rance,

Why do you *bid* me do this?

How *big* is the book you
speak of?

Give me your *bid*. I will
pay it,

Bind him hand and foot,
He has *bound* up the parcel,
What *bird* is this?

He was bitten by a jackal,
This fruit is very *bitter*,
Am I *blameable* in this?

The *blame* rests only upon me,
No, without doubt you are
blameless,

After being *bled*, he recovered,

I have cut my finger, see how
it *bleeds*,

By the *blessing* of God I am
better,

yih chhurī (tumhārī hai)?
anāj kī bāleñ pukhta hokar,
zamīn par (jhuktī haiñ).

tum ko is dawā se kuchh
(fāida) ḥāsil hū, ā?
main (Bangāle) mein tīn baras
se hūñ.

main (iltimās kartā hūñ) kī
āp tawajjuh farmāwen.
wuh chāron taraf se kām mein
(ghirā) hai.

main mochi kī dūkān par ek
jorī jūtā (banwāne ko kahne)
jūtā hūñ.

mere nazdik aisā karnā
(achchhā) hogā.

main muhtāj hūñ, apnī mihir-
bānī se ek rūpāiya ('ināyat
kījiye).

tumhāre se merā (achchhā) hai.
sustī aur nādānī se (hushyār
ho).

tum kis wāste mujhe yih kām
karne ko (kahte) ho?

wuh kitāb jis kā zikr tum ne
kiyā kitnī (barī) hai?

tum apnī (ḥisāb kī fard) lā, o,
main adā karūngā.

us ke hāth pāñw (bāñdho).

us ne gaṭhrī ko (kasā hai).

yih kaun (chiriyā) hai?

us ko ek gīdar ne (kāṭā).

yih phal bahut (karwā) hai.

kyā main is mein (takṣīr-wār)
hūñ?

is kā (ilzām) mujhī ko lagtā
nahīñ, beshakk tum (be-ḥuṣūr)
ho.

ba'd (fasd khulāne) ke wuh
changā ho gayā.

main ne apnī ungli kāṭī, dekho
kyā (khūn bahtā hai).

khudā ke faṣl se main behtar
hūñ.

He is now quite *blind*,
He led him *blindfold* through
the city,

He is a *blockhead*,
Where there is *blossom* we expect
fruit,

This plant will soon *blossom*,
He *blotted* the whole of his
papers,

Blow the dust off your book,

You *blunder* continually,
This knife is very *blunt*,
He does not suffer much pain
in the *body*,

He is *bolder* than I,

Fix a *bolt* on the window,
He wishes to have a *bond* for
this amount,

The dog has a *bone* in his
mouth,

I have been to the *bookseller's*
shop,

He was *born* before you,

I want some money, from
whom can I *borrow* ?

Put this oil into a *bottle*,

Read to the *bottom* of the page,

Having made a *bow*, he sat,

Bows and arrows were formerly
used in war,

What shall I put in this *box* ?

That lady wears *bracelets*,

That tree has many *branches*,

Don't you know *brass* from
copper ?

His soldiers are very *brave*,

What *bravery* have they dis-
played ?

wuh ab bi-i-kull (*andhā*) hai.
wuh uskī (*ānkh band karke*)
use shahr men liye phirā.

wuh (*aḥmak*) hai.
jahān (*gul*) hai, wahān ummed
meve kī hai.

yih darakht jald (*phūlegā*).
us ne apne sāre kāghazōn par
(*siyāhī dāl-dī*).

apnī kitāb par se gard (*phūnk*
dālo).

tum hamesha (*ghalaṭī karteho*).
yih chhurī barī (*kund*) hai.

us ke (*badan*) men bahut darā
nahīn hai.

wuh mujh se (*ziyāda shujā'*)
hai.

(*hurkā*) khirkī men lagā-do.
wuh in rūpaiyōn kā (*tamassuk*)
chāhtā hai.

us kutte ke muñh men (*ek*
hadḍī) hai.

maiñ (*kitāb-farosh*) kī dūkān
par gayā thā.

wuh tum se peshtar (*paidā*)
hū, ā.

mujh ko thore rūpaiye kī dar-
kār hai, kis se (*karz lūn*) ?

is tel ko (*shīshe*) men rakho.

is safhe ke (*nīche*) tak parho.

wuh (*salām*) karke, baiṭhā.

tīr aur (*kamān*) peshtar larā,
iyōn men isti māl kiye jāte
thē.

is (*ṣandūkche*) men maiñ kyā
rakhūngā ?

wuh bibī (*kare*) paharī hai.

us darakht kī bahut sī (*dāli-*
yān) haiñ.

tum (*pītal*) aur tāñbe men
imtiyāz nahīn kar sakte ?

us ke sipāhī bare (*shujā'*) haiñ.

unne kuisī (*shujā'at*) dikhilā,
hai ?

The ass is *braying*,
What is the *breadth* of that
cloth?

Can you *break* this cocoa-nut?

He has *broken* it in pieces,

I have run to such a degree
that I am out of *breath*,

I cannot *breathe*,

These insects *breed* in the rice,

He *bred* up his children in the
best manner,

He was *bribed* to commit that
wicked deed,

Bricks are made of this kind
of earth,

I saw both the *bridegroom* and
bride,

He has a horse, but no *bridle*,

Do you observe that *bright*
star?

How *broad* shall I make this
mat?

He is by trade a *broker*,

What colour shall I make it?
black, white, red, green,
brown, or blue?

Here is a *brush*, where is the
paint?

These trees are beginning to
bud,

I am going to *build* a house,

Are you not afraid of that *bull*?

Where shall I put this *bundle*?

The whole *burden* rests upon
me,

Burn this waste paper,

They drank so much that they
almost *burst*.

He *burst* open the door,

gadha (*renktā*) *hai*.

us kapre kā kyā ('*arā*) *hai*?

tum yih nāriyal (*phor*) *sakti*
ho?

us ne uske tukre tukre (*kar*
dālā).

main is kadr daurā ki (*te*
dam) *ho gayā hūn*.

main (*dam lene*) *nahin saktā*.
ye kīre chāwal men (*paidā*
hote) *haiñ*.

us ne apne larikon ko bahut ach-
chhi tarah (*tarbiyat kiyā*).

yih burā kām karne ke liye use
(*rishwat dī gaī thī*).

is kism kī mittī se (*inṭen*) *banti*
haiñ.

main ne (*dulhā*) *aur* (*dulhan*)
donon ko dekhā.

us ke pās ghorā hai, *magar*
(*lagām*) *nahin*.

us (*raushan*) *sitāre ko tum*
dekhte ho?

main is chaṭāī ko kitnā
(*chaurā*) *karūn*?

us kā pesha (*dallālī*) *hai*.

use kaun rang (*rangūn*)? *siyāh*
sufed, surkh, sabz, (khākī),
yā āsmārī?

(*mū-ḳalam*) *maujūd hai*, *rang*
kahān hai?

in darakhthon men (*kaliyan ni-*
kalne) *shurū' hūñ*.

main makān (*tāmīr karā-*
ūngā).

tum us (*sāñḍ*) *se nahin darte*?

is (*gaṭhrī*) *ko kahān rakhūn*?

tamām (*bojh*) *mujh par hai*.

is raddī kāghaz ko (*jalā-do*).

unhon ne itnā piyā ḳarīb thā
ki (*peṭ phat-jā-e*).

us ne darwāza (*toṭkar kholā*).

He is gone to <i>bury</i> his father,	wuh apne bāp ko (gārne) gayā hai.
He is come on <i>business</i> ,	wuh (kāṁ) ke liye āyā hai.
He is now very <i>busy</i> , and cannot speak to you,	wuh is waqt <u>khūb</u> kāṁ meñ (mashghūl) hai, tum se bāt nahīn kar saktā.
I am going to the bazar to <i>buy</i> paper,	maiñ kāghaz (kharīdne ko) bāzār jātā hūñ.

C.

That ship has lost her anchor and <i>cable</i> ,	us jahāz ka (rassā) aur langar gum ho gayā.
This <i>cage</i> is to keep birds in,	yih (pinjrā) chiriyāñ rakhne ke liye hai.
Where did you get that <i>cake</i> ?	yih (kulīcha) tum ne kahāñ pāyā?
This will be to them a great <i>calamity</i> ,	unheñ yih sakht (āfat) hogī.
Have you made a <i>calculation</i> of the <i>cost</i> ?	(kharch) kā (andāz) kiya hai tum ne?
The cow and <i>calf</i> were together,	gā, ī aur (bachhrā) sāth the.
The sea was quite <i>calm</i> ,	samundar bi'l kull (sākin) thā.
Buy me two <i>candlesticks</i> ,	do (sham'dān) mere liye mol-lo.
Where did you buy this <i>canvas</i> ?	yih (ṭāt) tum ne kahāñ mol-liyā?
He is a person of great <i>capacity</i> ,	wuh barī (liyākat) kā ādmī hai.
Where is the ship's <i>captain</i> ?	jahāz kā (nākhudā) kahāñ hai.
He has sent me a <i>card</i> of invitation,	us ne da'wat kā (ruk'a) mujhe bhejā.
I have no <i>care</i> on that account,	us sabab se mujh ko kuchh (fīkr) nahīn.
He is a <i>carpenter</i> ,	wuh (barha, ī) hai.
I saw him <i>carrying</i> a load on his head,	us ko maiñ ne sir par bojh (lejāte) dekhā.
Have you no <i>case</i> for your razor?	kyā tumhāre usture kā (khāna) nahīn hai?
This is a very difficult <i>case</i> ,	yih barī mushkil (bāt) hai.
In <i>cash</i> and notes I have 500 rupees,	(nakd) aur loṭ milākar mere pās pāñch sau rūpaiye haiñ.
Put these things in a <i>cask</i> ,	in chīzōñ ko (pīpe) meñ rakho.
<i>Cast</i> away this clothing,	yih kaprā (phenk do).
He lives near the <i>castle</i> ,	wuh (kil'e) ke pās rahtā hai.
This <i>cat</i> has very large claws,	is (billī) ke bare bare panje haiñ.

Have you seen to-day's *catalogue* of the sale?

Catch that bird,

Do you know the *cause* of this?

What need of all this *caution*?

We ought to be *cautious*, and not to give offence to any,

When will you *cease* talking?

He is a very *celebrated* poet,

Place this in the *centre*.

This house has been built a *century*,

I am *certain* of it,

I have received from him a *certificate* of my capacity and good conduct,

Here is plenty of *chaff*, but no wheat,

Is this *chain* made of iron?

Take a *chair*, and sit down,

He writes only with *chalk*,

He is gone there for *change* of climate,

I must *change* my clothes,

His mind is *changeable*,

What *chapter* shall we read?

He is highly *respected*,

She draws pictures with *charcoal*,

He *charges* very high,

They are very *charitable* to the poor,

He bestows a great deal in *charity*,

That is a *charming* song,

These articles, I think, are *cheap*,

They *cheat* whom they can,

This *cheese* is not good,

I saw a hen with ten *chickens*,

āj ke nīlīm kī (fard) dekhi hai?

us chiriyā ko (pakro).

tum is kā (sabab) jānte ho?

itnī (khabardārī) kyā zarūr?

ham ko chāhiye kī (ihtiyāt se raheñ), aur kisī ko azyāt na deñ.

kab bolnā (band karoge)?

wuh barā (mashhūr) shā'ir hai.

is ko (markaz) meñ rakho.

yih (ek sau baras) kā ghar hai.

mujhe uskā (yakīn) hai.

us se main ne k̄ābilīyat aur nek chalan kā (liyākat-nāma) hāsil kiya hai.

yahāñ (bhūsi) bahut hai, magar gehūñ nahīñ.

kyā yih (zanjīr) lohe kī hai?

(chaukī) lo aur baitho.

wuh sirf (kharīya se) likhtā hai.

wuh āb-o-hawā kī (tabdīl) ke liye wahāñ gayā hai.

mujh ko kapre (badalnā) hai.

wuh (talawwun-mizāj) hai.

ham kaun (bāb) parheñ?

is kī barī ('iztāt) hai.

wuh (ko,le) se taṣwīreñ khainchtī hai.

wuh barī (kīmat letā) hai.

we gharībōñ ke hakk meñ bare (mukhaiyir) haiñ.

wuh bahut (khairāt) kartā hai.

wuh (khrush) naghma hai.

main in chūzōñ ko (arzāñ) samajhtā hūñ.

we (thagte haiñ) jinheñ kī we thag sakte haiñ.

yih (panīr) achhehā nahīñ.

main ne ek murghī ko ma' das (chūzōñ) ke dekhe.

My *chief* reason for coming
here was to see you,
I have known him since his
childhood,

These are but *childish* employ-
ments,

He has lately come from *China*,

Why are all these *chips* here?
take them away,

Cut this stick with a *chisel*,

It was his own *choice* to do
so,

Choose which of these two you
please,

Mix some *cinnamon* with the
other spices,

They all sat in a *circle*,

He is now judge of *circuit*,

They have *circulated* notices
in all directions,

Has this coin been long in
circulation?

This is a curious *circumstance*,

He is one of the Company's
civil servants,

He is *civil* to every one,

He received us with great
civility,

Have you any further *claim*
on that gentleman's estate?

The *claws* of that animal are
very sharp,

Bricks are made of *clay*,

She is more *clever* than he,

The attorney has written to
his *client*,

The *climate* of Europe is very
fine,

He was *climbing* a tree,

merā (aṣṭ) maṭṭab yaḥān āne
se tumhārā dekhnā thā.

main use (laṛakpan) se jāntā
hūn.

yih faḳaṭ (ṭiṣṭāna) shaghḷ
haiṅ.

thorē dīn hū, e ki wuh (Chīn)
se yaḥīn āyā hai.

yih sārā (kurkuṭ) yaḥān kyūn
parā hai? use le-jāo.

is lakṛī ko (rukḥānī) se kāṭo.

us ne apnī (raṣāmandī) se *yih*
kāṁ kiyā.

in donoṅ meṅ se jise chāho (lo)

aur maṣāliḥon ke sāth (dār-
chīnī) milāo.

we sab (ḥalka) bāndh kar
baithe.

ab wuh (dā,ṛ dā,ṛ) ḥajāj hai.

unhon ne har ṭaraf ishtihār
(jārī kiye haiṅ).

is sikke kā (chalan) bahut dīn
se hū, ā hai?

yih 'ajab (mājarā) hai.

wuh Kampanī ke (mulkī) aḥlī
kāron meṅ se hai.

wuh har ek se (aḥhlāk ke sāth)
pesh ātā hai.

us ne ham se sāth baṛī (tawāzu')
ke mulākāt kī.

tum us ṣāhib ke māl par *aur*
kuchh (dā'wī) rakhte ho?

us jānwar ke (changul) bahut
tez haiṅ.

inṭ (miṭṭī) se bantī haiṅ.

wuh laṛkī is laṛke se (zahīn)
hai.

wakīl ne apne (muwakkil) ko
likhā hai.

Farangistān kī (āb-o-hawā)
bahut achchhī hai.

wuh ek darakhṭ par (charḥṭā)
thā.

That child <i>clings</i> to its mother,	wuh laṛkā apnī mā se (līptā rahtā hai).
Leave your <i>cloak</i> in the hall,	apnā (labādā) dālān-men rahne-do.
What is the time by the church <i>clock</i> ?	girje kī (ghaṛī) men kyā bajā hai ?
It is near <i>two o'clock</i> ,	karīb (do bajne) ke hai.
They <i>clothe</i> the naked, and feed the hungry,	we nañgon ko kapṛe (pahināte) aur bhūkhon ko khānā khi-lāte haiñ.
There are many <i>clouds</i> , it will rain heavily,	barā (abr) hū,ā hai, pānī khūb barsegā.
Some people ride in <i>coaches</i> , others go on foot,	ba'ze (gārī) men sawār hote haiñ, ba'ze paidal chalte haiñ.
This cloth is very <i>coarse</i> , Sweep away that <i>cobweb</i> , I feel very <i>cold</i> ,	yih kapṛā barā (moṭā) hai. wuh (makṛī kā jālā) jhār-dālo. mujhe (jārā) bahut lagtā hai.
A great crowd was <i>collected</i> , He is now <i>collector</i> of Hūghlī,	bahut ādmī (jam') hū, e. wuh ab Hūghlī kā (taḥṣildār) hai. [hai ?
Have you seen the new <i>college</i> , What is the English name of this <i>colour</i> ,	tẓm ne nayā (madrasa) dekhā angrezī men is (rang) kā nām kyā hai ?
Take a <i>comb</i> , and comb your head,	(kanghī) lo, aur bāl ūñchho.
This affords me <i>comfort</i> in my trouble,	mere ranj men yih (tasallī) detā hai.
He <i>commanded</i> me to go instantly,	us ne mujh ko faurañ jāne kā (hukm diyā).
Let us now <i>commence</i> our work, I <i>commend</i> your prudence,	ab ham kām (shurū' karen). main tumhārī pesh-bīnī kī (ta'rīf kartā hūñ).
Calcutta is a first-rate seat of <i>commerce</i> ,	Kalkatta (saudāgarī) kā ek 'umda maḳām hai.
He was <i>committed</i> to prison,	wuh ka'id-khāne men (bhejā gayā).
The <i>common</i> people speak thus, <i>Communicate</i> this to him,	('awām) aisā kahte haiñ. yih us se (bayān karo).
He appears to be very <i>communicative</i> ,	wuh (ziyāda-go) ma'lūm hotā hai.
I have no <i>companion</i> ,	merā ko,ī (sāthī) nahīñ hai.
I am glad to be in his <i>company</i> ,	us kī (muṣāḥabat) men main bahut khwush hūñ.

Let us <i>compare</i> my writing with yours, A ship sails by the <i>compass</i> ,	ham apnā likhā tumhāre se (milāweñ). (kuṭb-numā se) jahāz chaltā hai.
Why act thus? have you no <i>compassion</i> ? Are you <i>competent</i> to the work? I have long <i>complained</i> of his conduct, He is always coming with <i>complaints</i> , He is <i>complete</i> master of this language,	kyon̄ aisā karte ho? tumhen̄ (rah̄m) nah̄in ātā hai? tum is kām ke (lā,ik) ho? main̄ us ke af'āl kā bahut din se (shākī hūn̄). wuh hamesha (nālīsh) kartā ātā hai. wuh is zabān meñ (kāmil) hai.
Sir, Mr. — sends his <i>com- pliments</i> to you, Unless you <i>comply</i> , what can I do? He is now <i>composing</i> a gram- mar, I don't exactly <i>comprehend</i> this, I <i>cannot conceal</i> this matter,	ṣāhib, fulāna ṣāhib āpko (salām) kahtā hai. agar tum (rāzī) na ho, to main̄ kyā karūñ? ab wuh ṣarf o nah̄w kī kitāb (taṣnīf kartā hai). main̄ yih <u>khūb</u> nah̄in (samajh) saktā. is muḥaddame ko main̄ (po- shīda nah̄in rakh saktā). ham sab (dimāgh) na karen̄. wuh ādmī barā (maghrūr) hai. main̄ (<u>khīyāl</u> kartā hūñ) kī ḥaḳḳ tumhārī ṭaraf hai. yih kām tum se ('alāḳa) nah̄in rakhtā. isī se us kī bahut (fikr) hū,ī.
Let us not indulge <i>conceit</i> , That man is very <i>conceited</i> , I <i>conceive</i> you are in the right.	(tamām karne) kā waqt hai. yih bāb kā (<u>ākhir</u>) hai.
This business does not <i>concern</i> you, This has caused her much <i>con- cern</i> , It is time to <i>conclude</i> , This is the <i>conclusion</i> of the chapter, I saw a great <i>concourse</i> of people, My <i>condition</i> is better than his, His <i>conduct</i> is to be com- mended, Who will <i>conduct</i> us thither? I <i>confess</i> my conduct has been amiss, I place no <i>confidence</i> in what they say,	main̄ ne bahut ādmiyon̄ kā (jamā'o) dekhā. merā (hāl) us se bihtar hai. us kā (kām) ta'rīf ke lā,ik hai. wahāñ ham ko kaun (lejā,egā) ? main̄ (iḳrār kartā hūñ) kī mere af'āl <u>khārāb</u> hū,e. un ke kahne par main̄ (ītibār) nah̄in kartā.

It is *cooler* to-day than it was yesterday,

Please *copy* this for me,
Buy some *cord*, and tie these things together,
Is there no *cork* to this bottle?

There was great plenty of *corn* last year,

Have you any *correspondence* with him?

Society here is extremely *corrupt*,

What will be the *cost* of these articles?

They live in *cottages*,

Move this *couch* into the other room,

He *coughs* all night,

He is a member of the Supreme *Council*,

Let us regard good *counsel*,
Count over the money I gave you,

This is a *counterfeit* rupee,
This *country* produces much *cotton*,

This is my *native country*,
Buy for me a *couple* of razors,
You possess greater *courage* than I,

They are excessively *covetous*,
There is a *crack* in this basin,
This milk produces no *cream*.

God *created* the world,
God is the *Creator* of all *creatures*,

Do you *credit* what he says?

I agree to give you three months' *credit*,

This action does him great *credit*,

kal se āj (sardī) ziyāda hai.

[*liye kījiye.*
mihrbānī se is kī (nakl) mere kuchh (rassī) mol-lekar, in chīzōn ko ikatṭhā bāndho. is shīshe kā (ḍaṭṭā) nahīn?

sāl i guzashte men (anāj) kī bahut kasrat thī.

tumhārī (murāsalat) us ke sāth hai?

yahān ke logon kī rifāḳat nihāyat (nā-kāra) hai.

in chīzōn kī kyā (kīmat) hogī?

we (jhopriyon) men rahte haiñ. dūse kamre men is (palang) ko le-jāo.

wuh rāt bhar (khānistā) hai.

wuh suprim (kaunsal) kā ek mimbar hai.

ham nek (ṣalāh) māneñ. main ne jo ruپیe diye unhen (gin-lo).

yih (khoṭa) rūpaiya hai. is mulk men bahut (rū,ī) paidā hotī hai.

yih merā (waṭan) hai.

(do) usture mere liye mol-lo.

mujh se tum ziyāda (dilerī) rakhte ho.

we bare (ṭāmī) haiñ.

yih bārtan (phūtā) hai.

is dūdh se (malā,ī) nahīn nikaltī.

[*kīyā.*
khudā ne dunyā ko (paidā) khudā (khālīk) tamām (makhlūkāt) kā hai.

tum iskā kahnā (bāwar kar-te ho)?

main tīn mahīne tak tumhen (udhār) dene ko rāzī hūñ.

is kām se us kī barī ('izzat) hai.

His affairs are in a bad state,
therefore he has called to-
gether his *creditors*,

Look how these lizards *creep*
along the wall,

This is called a *creeper*,
What *crime* has he com-
mitted?

He will *criticise* our composi-
tion,

That line is *crooked*,

He rises when the cock *crows*
in the morning,

There was a great *crowd* of
people,

They delight only in *cruelty*,

The birds will pick up all these
crumbs,

He was *crushed* under the car-
riage-wheel.

What is the matter? why do
you *cry out* so?

The length of this stick is
about four *cubits*,

This land is *cultivated*,

They are by nature cruel and
cunning,

They drink tea out of *cups* and
saucers,

I have been *cured* by that
physician,

This is a *curious* shell,

Are there no *curtains* to this
bed?

Do you know how this *custom*
arose?

Have you been to the *custom-*
house?

You have *cut* it so that it won't
write,

One and a *cypher* make ten,

us kā kār-o-bār bigar-gayā hai,
is wāṣṭe us ne apne (kār-
khvāhōṅ) ko bulāyā hai.

dekho yih chhipkaliyāṅ kis-
ṭarah dīwār par (chaltī)
haiṅ.

is ko (bel) kahte haiṅ.
us ne kyā (taḳṣīr) kī hai?

wuh hamāre inshā meṅ (nukta-
chīnī karegā).

wuh saṭar (ṭerhī) hai.

jab ṣubḥ ko murghā (bāṅg detā
hai) tab wuh uṭhtā.

wahāṅ ādmiyōṅ kā barā
(hujūm) thā.

we ṣīrf be-rahmī meṅ khṛoṣh
hote haiṅ.

chiriyāṅ in sab (ṭukroṅ) ko
chun leṅge.

wuh gārī ke pahīye ke niche
(dab-gayā).

kyā hū, ā? kyūṅ aisā (chillāte
ho)?

is lakrī kī lambā, ī karīb chār
(hāth) kī hai.

yih zamīn (bo, ī ga, ī hai).

we zātī gālim aur (makkār)
haiṅ.

pirich (piyāle) meṅ we chā pite
haiṅ.

us ṭabīb ne mujhe (achchkā
kiyā).

yih ('ajab ṭarah kī) sīpī hai.

is chārpā, ī kī (masahrī) nahīṅ
hai?

tum jānte ho yih (dastūr) kaise
uṭhā.

tum (chabūtare) par ga, e the?

tum ne usko aisā (tarāshā) kī
us se likhā nahīṅ jātā.

ek par (ṣifar) rakhne se das
hote haiṅ.

D.

Has the cargo received any damage ?	kyā jahāz ke māl meñ kuchh (nuḡṣān) pahunchā ?
This house is very damp, They spend their time in sing- ing and dancing,	yih ghār bahut (maṛtūb) hai. we apne auḡāt (nāchne) gān. meñ basar karte haiñ.
Why are you afraid ? there is no danger,	tum kyūñ darte ho ? kuchh (an- desha) nahīñ.
I dare not do as you say,	jaisā tum kahte ho, waisā karne kī (jur'at nahīñ rakhtā hūñ).
The night was very dark, They are in gross darkness,	rāt bahut (andherī) thī. we bare (andhere) meñ pare haiñ.
What is the date of his letter ?	us ke khaṭṭ kī kaunsi (tārīkh) hai ?
They rise at dawn, What time of the day is it ?	we (nūr ke tarke) uṭhte haiñ. ab kyā (waqt) hai ?
I saw a dead snake on the roadside,	rāh ke kināre main ne (mū,ā) sāñp dekhā.
He is deaf, and can hear no- thing,	wuh (bahirā) hai, kuchh sun nahīñ saktā.
He deals honestly with every- body,	wuh sab ke sāth diyānatdārī se (kārbār kartā hai).
The goods you have purchased, I think, are very dear,	jo asbāb āp ne kharīdā hai, mere nazdīk, barā (gīrāñ) hai.
He is very dear to me,	wuh mujhe barā (piyārā) hai.
A debtor is one who owes money,	(karzdār) wuh hai jo rūpiyā dhārtā hai.
They only live by deceit, What is there more deceitful than the human heart ?	we (fareb-hī) se dīn kātte haiñ. ādmī ke dīl se ziyāda makkār kyā hai ?
You have been deceived by them,	tum ne un se (daghā) khā,ī hai.
Let him decide this question,	wuh yih mu'āmala (faiṣal kare).
I asked him, but he declined,	main ne us se pūchhā par us ne inkār kiyā.
That article decreases in value daily,	us chīz kī kīmat roz-ba-roz (kam hotī hai).
A decree was passed for this purpose,	isī sabab ek (hukm) jāri hū,ā.

I shall *deduct* so much from his account,
Do you see any *defect* in this?

He made his *defence* in court,
The statements of both *defendant* and plaintiff were heard,
They are not *deficient* in sense,
She is *deformed* in person,
Who *defrays* the costs of his learning?

His mind is much *dejected*,
There is much *delay* in this,

This is my *deliberate* opinion,
Her hands and feet are very *delicate*,

This is a most *delicious morsel*,
I was greatly *delighted* to see him,

The fever is so violent that he is sometimes *delirious*,
He *delivered* his brother from much distress,

Did you *deliver* to him my message?

Have you any *demand* upon me?

He *demand*ed more than his due,

He *denies* having said this,
When do you intend to *depart*?

That *depends* upon the state of my health,

I cannot *depend* upon what he says,

This is a *depository* for books,
How *deep* is this tank?

What *description* gave he of the place?

They *deserve* to be punished,
I will *desire* him to do so,

us ke *ḥisāb* se main itnā (*kam karūṅgā*).

tum is men kuchh ('aib) *dekhte ho*?

us ne 'adālat men ('uṣr) *kiyā. mudda'ī aur (mudda'ā 'alaih) donon ke iḡhār sune ga, e.*

we (*kam*)-'aḡl nahīn hai.

us kā badan (*bad-shakl*) hai.

us ke *sikhne* kā *kharch* kaun (*detā* hai)?

us kā dil *barā* (*gham-gīn*) hai. is *kām* men bahut (*tawakkuf*) hai.

yih merī *pakkī* (*tajwīz*) hai.

uske hāth pānw bahut (*nāzuk*) hai.

yih bahut (*lazīz* niwāla) hai.

us ke *dekhne* se main bahut (*khvush*) hū.ā.

tap aīsī *sakht* hai ki kabhi kabhi us ko (*bak lag jātī* hai).

usne apne bhāī ko *barī tangī* se (*khalāṣ* kiyā).

tum ne merā *paiyām* us ko (*pahunchāyā*)?

mujh par kuchh *tumhārā* (*da'wā*) hai?

us ne ḡaḡḡ se *ziyāda* (*chāhā*). [hai].

wuh is *kahne* se (*inkār* kartā tum kab (*jāne*) kā *irāda* rakhte ho?

wuh merī *tandurustī* par (*maukūf*) hai.

us kī bāt par main (*i'timād*) nahīn *rakh-saktā*.

yih (*kutub-khāna*) hai.

yih *tālāb* kitnā (*gahra*) hai?

us jagah kā us ne *kyā* (*bayān*) *kiyā*?

we *sazā* ke (*lā'ik*) hai.

aīsā *karne* ko main use (*ka-hūṅgā*).

I have a great *desire* to see him,
He is very *desirous* of seeing you,
He *despairs* of accomplishing his object,
We ought not to *despise* any one,
Your papers have been all *destroyed*,
Do not *detain* the servant any longer,
I am *determined* to do as you recommend,

There is much *dew* on the grass,
He was ruined by playing at *dice*,
See if this word is in the *dictionary*,
What sort of *diet* does he use ?
What is the *difference* between the two ?

People are of *different* opinions on the subject,
Do you think that the English language is *difficult* ?
Dig up this jungle,
It requires only *diligence*,
They are *diligent* scholars,
Her eyes are become *dim* through age,
He *dines* at one o'clock,
I must go now, it is *dinner* time,
This is the *direct* road to Calcutta,
Please *direct* me where to find him,
I will attend to your *directions*,
This road is very *dirty*,
If you act thus, it will be to your *disadvantage*,

us ko dekhne kī mujh ko barī (khwāhish) hai.
wuh tumhāre dekhne kā barā (ārzūmand) hai.
wuh apne kām ke anjām se (nā-ummed) hai.
ham ko na chāhiye ki kisi ko (hakīr samjhen).
tumhāre kāghazāt sab (barbād) ga, e).
tum us naukar ko aur mat (atkā, o).
tumhārī ṣalāh ke muṭabik karne kā main (pakkā irāda) rakhtā hūn).
ghās par bahut (shab-nam) hai.
wuh (pāsā) khelne se tabāh hū, ā.
dekho to ki yih lafz (luḡhat) mein hai.
wuh kaisī (ghizā khātā hai) ?
in donoṁ mein kyā (farq) hai ?
is muḡaddame mein ādmiyon kī (muḡhtalif) rā, en haiṁ.
tum samajhte ho ki angrezī zabān (mushkil) hai ?
is jangal ko (khod-ḡālo).
fakaṭ (koshish) darkār hai.
we (miḡnatī) shāgird haiṁ.
burhāpe se us kī ānkh (dhundhlī) ho ga, ṁ.
ek baje (khānā khātā hai).
mujhe ab jānā chāhiye (khāne) kā wakt hai.
yih Kalkatte ko (sīdhī) rāh hai.
āp mihrbānī se (batlā-dījiye) ki main us ko kahān pā, ūn).
main āp kā (irshād) bajā lā, ūngā.
yih rāh barī (ghalīz) hai.
agar tum aisā karo to tumhārā barā (nuḡṣān) hogā.

- On that account it is very *disagreeable*,
 They have *disagreement*,
 They *disagree* with one another,
 I was much *disappointed*,
 He is now able to *discharge* his debts,
 This army is without *discipline*,
 The custom is now *discontinued*,
 What you say *discourages* me,
 Come, let us hold a *discourse*,
 I have not as yet *discovered* the thief,
 That is an important *discovery*,
 He has ability, but wants *discretion*,
 Let us not use *disguise*,
 To do so would be a *disgrace* to us,
 They are very *dishonest*,
 I *dislike* their company very much,
 The king *dismissed* the courtiers,
 I cannot *disobey* his orders,
 Herein he *displays* great talent,
 They became much *displeased*,
 Can you *dispose* of these goods for me?
 What is the *dispute* between you two?
 Why are you *dissatisfied*?
 The sun *dissolves* the snow,
 Cannot you *dissuade* him from doing so again?
 What *distance* is the city of Murshidābād from this place?
 The frog, having *distended* her belly, at last perished,
- is bā'iz wuh bahut (nā-pasand) hai.*
un men (nā-muwāfaqat) hai.
we ek dūse ke (mukhālīf) hai.
main bahut (nā-ummed) hū.
wuh ab is kābil hai ki apnā karz (adā kare).
yih be (kā,ida) fauj hai.
wuh dastūr fī'l hāl (maukūf) hai.
[hotī] hai.
tumhāre kaul se hamen (yās āp, ham tum (guft-o-gū) karen.
main ne āj tak chor ko na (nikālā).
wuh bahut 'umda (ijād) hai.
us ko liyākat hai; lekin (imtiyāz) nahin rakhtā.
ham sab (hila) na karen.
aisā karne men hamārī (be 'izzati) hogī.
we bare (khā, in) hain.
main un kī shūbat se bahut (nā-khawush hūn).
bādshāh ne darbāriyon ko (rukhsat kiya).
us kī hukm main (radd) nahin kar saktā.
is men us kī barī isti'dād (zāhir hotī).
we bahut (nā-khawush hū, e).
tum ye chizen hamāre liye (bech) sakte ho?
tum donoṁ men kyā (kaziya) hai?
tum kyon (nā-rāz) ho?
sūraj barf ko (galātā hai).
tum use samjhākar kyā nahin rok sakte, ki wuh phir aisā na kare?
shahr Murshidābād yahān se kitnī (dūr) hai?
menḍkī apne pet ko (phulā-kar), ākhir mar-ga, i.

His articulation is clear and <i>distinct</i> ,	<i>us kā talaffuẓ bahut ṣāf aur</i>
Tell me the name of this <i>distemper</i> ,	(<i>ṣahīh</i>) hai.
I cannot <i>distinguish</i> these two letters,	<i>is (marẓ) kā nām batāo.</i>
She is now in great <i>distress</i> ,	<i>in donoñ harṣoñ meñ main</i>
This is their <i>diversion</i> ,	(<i>imtiyāẓ</i>) nahīñ kar saktā.
A <i>dividend</i> on his estate will	<i>ab wuh bahut (lāchārī) meñ hai.</i>
be paid the first of next	<i>yih un kā (tamāshā) hai.</i>
month,	<i>dūsre mahīne kī pahilī tārīkh us</i>
Why <i>do you do so</i> ?	<i>ke māi kī (kīṣṭ) pahuñchegī.</i>
The vessel is now in <i>dock</i>	<i>tum aisā kyūñ (karte ho) ?</i>
repairing,	<i>jahāẓ (ghāṭ ke kināre) par</i>
He is a <i>doctor</i> ,	<i>marammat hotā hai.</i>
This is very strange <i>doctrīne</i> ,	<i>wuh (ṭabīb) hai.</i>
He has taken two <i>doses</i> of	<i>yih 'ajab ṭarah kī (uṣūl) hai.</i>
medicine,	<i>us ne do (khwūrāk) dawā lī.</i>
<i>Double</i> this string, and then it	<i>is rassī ko (dohrā karo), to</i>
will do,	<i>kām kī hogī.</i>
Is this paper <i>double</i> ?	<i>kyā yih (dohrā) kāghaẓ hai ?</i>
It is <i>doubtful</i> if he will come,	<i>us ke āne na ane meñ (shakk)</i>
How can one horse <i>drag</i> such	<i>hai.</i>
a load?	<i>ek ghoṛā itnā bojh kis ṭarah</i>
There is a <i>drain</i> under the	(<i>khaiñch</i>) saktā hai ?
house,	<i>ghar ke niche (morī) hai.</i>
Give me one <i>draught</i> of water,	<i>mujhe ek (ghūñṭ) pāñī pilāo.</i>
Make the figures, and <i>draw</i> a	<i>tum handase likho, aur lakir</i>
line,	(<i>khiñcho</i>).
Is there any <i>drawback</i> on	<i>is asbāb par kuchh (chhūṭ)</i>
these goods?	<i>hai ?</i>
I will show you a beautiful	<i>main tum ko ek khūb-ṣurat</i>
<i>drawing</i> ,	(<i>taṣwir</i>) dikhā.ñgā.
I thought thus in my <i>dream</i> ,	<i>main ne (khwāb) meñ aisā</i>
He cares nothing about <i>dress</i> ,	<i>dekhā.</i>
Wait a little, he is now	<i>wuh (poshāk) kī kuchh parwā</i>
<i>dressing</i> ,	<i>nahīñ rakhtā.</i>
He always <i>drives</i> very fast,	<i>thorā ṣabr karo wuh ab kapṛe</i>
I heard that he is suffering	(<i>pahintā</i>) hai.
from <i>dropsy</i> .	<i>wuh hamesha bahut jaldī</i>
	(<i>hāñktā</i>) hai.
	<i>main ne sunā kī us ko (ja-</i>
	<i>landar kī) bimāri hai.</i>

I <i>drove</i> a nail into the wall,	<i>main ne ek kīl dīwār men (gārī).</i>
The <i>drum</i> is beat in the fort daily,	<i>ḡil'e men (nakkārā) har roz bajtā hai.</i>
He is quite a <i>drunkard</i> ,	<i>wuh barā (matwālā) hai.</i>
This house is exceedingly <i>dry</i> ,	<i>yih ghar bahut (sūkhā) hai.</i>
Whose are these <i>ducks</i> and geese?	<i>ye (baṭak) aur hañs kis ke hañ ?</i>
That note falls <i>due</i> to-morrow,	<i>us hundī kī (mī'ād) kal tamām hogī.</i>
She is both <i>dumb</i> and deaf,	<i>wuh (gūngī) bahirī hai.</i>
He has learned so long, yet he is a <i>dunce</i> ,	<i>itne din parhā tau bhī (bewukūf) hai.</i>
Real and <i>durable</i> happiness is not attainable on earth,	<i>dunyā men khwushī sachchī aur (pā,edūr) kist ko milnī nahīn.</i>
Do these articles pay <i>duty</i> ?	<i>is jins kā (maḥsūl) lagtā hai ?</i>
A <i>dwarf</i> is one who is little in stature,	<i>(baunā) wuh hai jis kā ḡadd chhoṭā ho.</i>
<i>Dwell</i> where he may, he is unhappy,	<i>chāhe kahīn (rahe) nā-khwush hai.</i>

E.

He is <i>eager</i> to undertake the business,	<i>kām uṭhāne ko wuh barā (ār-zūmand) hai.</i>
He shows great <i>eagerness</i> to learn,	<i>wuh sikhne kī barī (khwāhish) ḡāhir kartā hai.</i>
You deafen one's <i>ears</i> by your noise,	<i>tum aisā shor machāte ho ki jis se (kān) phatte hañ.</i>
In this way I can <i>earn</i> ten rupees a month,	<i>is tarah se main das rūpaiye mahīna (kamā) saktā hūn.</i>
You are not in <i>earnest</i> in what you say, you only jest,	<i>tum (sach much) to nahīn kahte, faḡaḡ hañste ho.</i>
I gave ten rupees <i>earnest</i> money,	<i>main ne das rūpaiye kā (ba'āna) diyā.</i>
They manufacture <i>earthen</i> ware,	<i>we (maṭṭī ke) bartan banāte hañ.</i>
An <i>earthquake</i> was felt lately in this neighbourhood,	<i>thore din hū, e ki is nawāḡ men (bhūchāl) hū, ā thā.</i>
Do you travel <i>east</i> , west, north, or south?	<i>(mashriḡ), maghrib, janūb, yā shimāl kā safar karte ho ?</i>
I will set you an <i>easy</i> lesson,	<i>main tum ko (sahl) sabak dūngā.</i>
The tide has begun to <i>ebb</i> ,	<i>ab (bhāṭhā) shurū' hai.</i>

There will soon be a <i>solar eclipse</i> ,	<i>thorē din men (sūraj-gahan) hogā.</i>
I saw him sitting on the <i>edge</i> of the river,	<i>main ne us ko daryā (kināre) par baiṭhā dekhā.</i>
Who is the <i>editor</i> of this newspaper?	<i>is akhbār kā (mu'allif) kaun hai?</i>
She has written a book on <i>education</i> ,	<i>us ne (tarīkī ta'līm) par ek kitāb likhī hai.</i>
He has sold all his <i>effects</i> ,	<i>us ne apnā sab (asbāb) bech-dālā.</i>
I gave him medicine, but it had no <i>effect</i> ,	<i>main ne us ko dawā dī, par us kā kuchh (aṣar) na hū,ā.</i>
I saw a bird's nest with four <i>eggs</i> ,	<i>main ne ek chiriyā kā ghoṁslā, aur chār (ande) dekhe.</i>
Give this book to your <i>elder</i> brother,	<i>apne (baṛe) bhā,ī ko yih kitāb denā.</i>
Hers is an <i>elegant</i> house,	<i>us kā ghar bahut (suthrā) hai.</i>
He is very <i>eloquent</i> ,	<i>wuh barā (faṣīh) hai.</i>
China is a large <i>empire</i> ,	<i>Chīn barā (mulk) hai.</i>
What is your <i>employment</i> ?	<i>tum kyā (kām) karte ho?</i>
Who is your <i>employer</i> ?	<i>tumhārā (ākā) kaun hai?</i>
Who will <i>employ</i> such people?	<i>kaun aise logon ko (kām degā)?</i>
This house is <i>empty</i> , it has no tenant,	<i>yih ghar (khālī) hai, is men ko,ī kirāyadār nahīn hai.</i>
<i>Enclose</i> my letter in yours,	<i>merā khatt apne khatt men (rakh do).</i>
Your former kindness <i>encourages</i> me,	<i>tumhārī aglī mihrbānī merī (dil-dihī kartī hai).</i>
This affords me <i>encouragement</i> ,	<i>yih mujh ko (tasallī) detā hai.</i>
There is no <i>end</i> to his talking,	<i>us ke bakne kā (intihā) nahīn.</i>
I must <i>endeavour</i> to see him to-day,	<i>āj us kī mulākāt kā mujhe (kaṣd) karnā chāhiye.</i>
This note wants your <i>endorsement</i> ,	<i>is hundi par tumhārī (saḥih) zarūr hai.</i>
The cat is the <i>enemy</i> of the mouse,	<i>chūhe kā (dushman) billī hai.</i>
He goes to work with great <i>energy</i> ,	<i>wuh baṛe (zor) se kām kartā hai.</i>
I have an <i>engagement</i> this evening, and therefore cannot accept your invitation,	<i>merī āj kī rāt ek jagah (mih-mānī) hai, is liye main tumhārī da'wat kabūl nahīn kar saktā.</i>
I have <i>engaged</i> him as my servant,	<i>main ne is ko naukar (rakkhā) hai.</i>

Have you ever been in *England*?
 Send for an *engraver*,
 I *enjoy* this season of the year,
 Who will *enter* this *cave*?
 That news is *entirely* false,
 Is your writing *equal* to mine?
Envy is hateful,
 He went there, but forgot his
errand,
 It is incumbent on us to for-
 sake *erroneous* opinions,
 Do you see any *error* in this
 writing?
 They *escaped* from prison,
 This is a matter of *especial*
 moment; the rest is by no
 means *essential*,
 This law has lately been *esta-*
blished,
 He left all his *estate* to his
 eldest son,
 They who fear God will obtain
eternal happiness,
 Draw two *even* lines,
 They are gone, *every* one of
 them,
 It is *evident* you are mistaken,
 I expect to see him this *even-*
ing,
 This is a melancholy *event*,
 By the *evidence* produced in
 court, his guilt was proved,
 His coming caused much *evil*
 to many,
European articles are now
 plentiful,
 In this world *evil* and *good*
 are found,
 That lady is an *example* to all
 around her,

tum kabhī (Ingland) ga.e ho?
 (muhr-kan) ko bulāo.
 main is mausim kā (ḥaṣṣ
 uthātā hūn).
 kaun is (ghār) men (paithegā)?
 wuh khabar (bi-l-kull) darogh
 hai. [hai?
 tumkārā merā likhū (barābar)
 (ḥasad) burī chīz hai.
 wuh wahān gayā, lekin apnā
 (paighām) bhūl gayā.
 ham ko lāzim hai kī (jhūthe)
 khyālōn ko chhor-den.
 tum is likhne men kahīn
 (ghalaṭī) dekhte ho?
 we kaid-khāne se (bhāg-ga.e).
 yih muḥaddama (khāṣṣ) zarū-
 rat kā hai, bāqī kī kīsī tarah
 (zarūrat) nahīn.
 yih āīn thore dīn se (muḥarrar
 hū, ā hai).
 us ne sārā (asbāb) bare betē ko
 diyā.
 jo khudā se darte hain we
 (abad tak) khwush rāheṅge.
 do khaṭṭ (barābar) kheñcho.
 we (sab ke sab) ga.e hain.
 [par ho.
 ṣāf (zāhir) hai kī tum ghalaṭī
 main āj kī (rāt) us kī mulāḳāt
 kā muntazir hūn.
 yih barī ghamgīnī kā (ittifāq)
 hai.
 'adālat men jo (gawāhī) dī ga,ī
 us se uskī takṣīr ṣābit hū,ī.
 us ke āne se bahut logōn ko barī
 (kabāhat) parī.
 (Wilāyatī) jins is waqt bahut
 hai.
 is dunyā men (badī) • (nekī)
 pā,ī jāti hain.
 wuh bibī sab bibiyōn ke wāṣṭe
 ek (namūna) hai.

He *exceeds* every one in intelligence,

This is most *excellent* fruit,
What you propose, I think, is
exceptionable in one particular,

I will give you this in *exchange*
for that,

The *exchange* is a place where
merchants meet to transact
business,

I have no desire to *exchange*
situations with you,

Let us *excite* each other to
study,

Pray *excuse* my not having
formerly written to you,

They made many *excuses*,
Who is the *executor* to his
estate?

Three men were *executed* for
murder last Monday,

Do you *expect* to see him
shortly?

The king *expelled* him from
the land,

What will be the *expense* of
doing this?

House-rent is very *expensive*
in Calcutta,

He has *experience* in business,
If you ask, he will *explain*
any part which you do not
understand,

Much indigo was *exported* last
month,

These articles are for *exporta-*
tion,

I don't know how this phrase
is *expressed* in English,

wuh dānā, i meñ harek se (baṛā)
hai.

yih mewa bahut (khūb) hai.
merī dānist meñ, jo tum tajwīz
karīe ho, ek khāṣṣ bāt meñ
kābīlī i'tirāz hai.

us ke (badle) main tum ko yih
dūngā.

(mandī), wuh jagah hai jahāñ
saudāgar tijārat karne ko
ikāṭṭhe hote haiñ.

main apnī hālat ko tumhāre
hāl se (badal karne) kī
khwāhish nahīñ rakhtā.

ham ek dūstre ko sikhne kī
(targhīb den).

jo main ne āge khatt na likhā
yih kusūr mihrbānī se
(mu'āf kījiye).

we bahut ('uzr) lāye.
us ke māl kā kaun (waṣī) hai ?

ga,e dūshambe ko tīn ādmī
khūn karne kī 'illat meñ
(phānsī diye ga,e).

(tumheñ ummed hai) kī use
jald dekhoge ?

bādshāh ne usko des (nikālā
diyā).

is kām karne meñ kyā (kharch)
hogā ?

Kalkatte meñ ghar ka kirāya
baṛā (girāñ) hai. [shāḳḳ] hai.
wuh kār-o-bār meñ (mash-
agar tum pūchho, to jo tum na
samajhte ho wuh tumheñ
(samajhā-degā).

bahut nīl pichhle mahīne meñ
(rawāna hū,ā).

ye asbāb (dūstre mulk ko bhejne
ke liye) haiñ.

main nahīñ jāntā yih bāt
Añgrezī meñ kis tarāḳ (bolī
jātī) hai.

This is the *extent* of their learning,
I showed you an *extract* from this letter,
This is *extraordinary* news,
His children are *extravagant*,
Her *eyebrows* are black,
How can you write if you shut your eyes ?

un ke parhne kī (ḥadd) yihā hai.
main ne is khātṭ kā (intikḥāb) tumheñ dikhāyā.
yih ('ajīb) khabar hai.
us ke larke (fuṣūl-kharch) haiñ.
uskī (bhawen) kālī haiñ.
tum (āñkh) bānd karke kyūñ-kar likh sakte ko ?

F.

This is a book of *fables*,
Her *face* is *fair*,
Formerly there was an indigo *factory* here,
Had it not been for his assistance, I should have *failed* in my purpose,
From fatigue and hunger they *fainted* away,
It is now *fair*, you can go,

yih (ḥiṣṣon) kī kitāb hai.
uskā (munh) khayush-numā hai.
pahle yahāñ nīl kā (kār-khāna) thā.
us kī madad agar na hotī, to merā kām (anjām na) pātā.

Have you *faith* in what they say?
He is an old and *faithful* servant,
He was killed by a *fall* from his horse,
Be assured that the report is *false*,
He has a large *family*,
So scarce was corn in that city, that it was feared there would be a *famine*,
It is now cold, what need have you of a *fan* ?
She has entirely *fascinated* my heart,
Have you *fastened* the saddle on the horse ?
Are these sheep *fat* or lean ?
He died there, leaving a widow and five *fatherless* children,

we māndagī aur bhūkh se (ghash meñ ā gaye).
ab āsmāñ (ṣāf) hai tum jā sakte ho.
kyā tum un ke kahe par (yaqīn) karte ho ?
wuh purānā aur (īmāndār) naukār hai.
wuh ghore se (girke) mar gayā.
tum khātīr jam' rakho kī yih khabar (jhūth) hai.
wuh barā ('iyāl-dār) hai.
us shahr meñ aisī anāj kī kīllat thī kī sab ko khāuf (kahf) kā thā.
ab jārā hai, (pankhe) kī kyā darkār ?
us ne bi-l-kull mere dil ko (moh liyā) hai.
tum ne ghore par zīn ko (bāñdh-diya) hai ? [dublī ?
kyā ye bheren (motī) haiñ yā wuh ek bewa aur pāñch (yatīm) larke chhor bar wahāñ mar gayā.

I am very much *fatigued* with walking,

Those things are not yet ready, whose *fault* is it?

Who is there that is *faultless*?

The wind on the river is *favourable* for going up the country,

Pray *favour* me with your address,

This little boy is my *favourite*,

We ought to *fear* God more than man,

I would have gone there, but I went not, from *fear* of its being too late ere I arrived, To-day there is a *feast* at his house,

This *feather* is very beautiful, The *features* of these two are alike,

He is now very *feeble*; he is unable to stir from home,

The squirrel *feeds* chiefly upon fruit,

I *feel* a pain in my side, what shall I do?

I saw several kinds of birds, a pair of each kind, male and *female*,

There is a *ferry-boat* at this place,

The whole soil of that country is *fertile*,

Go, *fetch* some fruit out of the garden,

I know not if many or *few* were there,

To whom does this *field* belong?

It is better to sit still than to *fight*,

main *sair* *karne se* *bahut* (*mānda*) *ho* *gayā*.

we *chizen* *jō* *abtak* *taiyār* *nahin*, *to* *kis* *kī* (*taqṣīr*) *hai*?

kaun (*be-taqṣīr*) *hai*?

charhā, *o* *kī* *ṭarāf* *jāne* *ko* *daryā* *kī* *hawā* (*muwāfīk*) *hai*.

(*mihrbānī* *karke*) *apne* *ghar* *kā* *thikānā* (*farmā*, *iye*).

yih *laṛkā* *merā* *bahut* ('*aziz*) *hai*.

ham *ke* *chāhiye* *ki* *ādmī* *ke* *banisbat* *khudā* *se* *ziyāda* (*daren*).

main *wahān* *jātā* *lekin* *is* (*dar* *se*) *na* *gayā* *ki* *wahān* *pa-* *hunchne* *mein* *der* *hogī*.

āj *us* *ke* *ghar* *ek* (*ziyāfat*) *hai*.

yih (*par*) *bahut* *khūb-ṣūrat* *hai*. *in* *dono* *kī* (*shakl*) *miltī* *hai*.

ab *wuh* *bahut* (*za'if*) *hai*, *ghar* *se* *bāhar* *nikal* *nahin* *saktā*.

gilahrī *khāṣṣ*-*kar* *mewa* *hī* (*khātī*) *hai*.

merī *pahlū* *mein* *dard* (*ma'lūm* *hotā* *hai*), *main* *kyā* *karūn*?

main *ne* *bahut* *kism* *kī* *chiriyān* *dekhin*, *har* *har* *kism* *kā* *ek* *joṛā*, *yā* *'ne* *nar* *aur* (*māda*).

is *maḳām* *par* *ek* (*ḍoṅgī*) *hai*.

us *mulk* *kī* *sārī* *zamīn* (*zarkhez*) *hai*.

jā, *o*, *bāgh* *se* *thorā* *mewa* (*lā*, *o*).

main *nahin* *jāntā* *ki* *'wahān* (*thore*) *the* *yā* *bahut*.

yih (*khet*) *kis* *kā* *hai*?

chupke *baithe* *rahnā* (*laṛne*) *se* *bihtar* *hai*.

- This is a *figurative* mode of speaking,
File the screw,
File these papers,
Fill this tub with water,
- The *final* dividend on his estate will be paid to-morrow,
 I have lost my pen, see if you can *find* it,
 I *found* it underneath the table,
- If you do so again, you must be *fined*,
- Help me to *finish* this letter,
- What is now the *first* thing to be done?
 I saw some *fishermen* laying their net,
 He is not at all *fit* for this work,
 What day have you *fixed* upon to go there?
 I have seen a *flag* at the Fort,
- What is the shape of the earth, round, *flat*, square, or oval?
 Why do you *flatter* me so?
- We ought not to listen to the *words of flattery*,
 Why should we *flee*? there is no danger,
 What flowers are these? *fling* them away,
 Fire is produced by *flint* and steel,
 It is high water, the vessel will now *float*,
 I saw there a *flock* of sheep, —
- yih* (*majāzī*) *taur kī guft-o-gā hai.*
is pench ko (*retī se reto*).
un kāghazōn ko (*natthī karo*).
tum is kathre ko pānī se (*bharo*).
fulāne ke māl kī (*ākhirī*) *kisī kal dī jā, egī.*
merā kalam kho gayā hai,
dekho agar (*mīl sake*).
main ne usko meez ke niche (*pāyā*).
agar phir tum aisā karoge to tum par (*jurmāna karnā paregā*).
is khatī ke (*tamām karne*) *merī madad karo.*
ab pahile kyā karnā chāhiye.
- main ne* (*machhu, on*) *ko jāl dālte dekhā.*
wuh hargiz is kām ke (*lā, ik*) *nahīn hai.*
wahān jāne ko tum ne kaun sā din (*muḳarrar kiya hai*)?
main ne kīl'e meñ ek (*nishān*) *dekhā.*
zamīn kī shakl kyā hai, *gol,* (*chapṭī*), *chaukhūnṭī,* *yā baiṛawī?*
tum merī is tarah kyon (*khushāmad karte*) *ho?*
(khushāmad kī bāteñ) *hargiz na sunnā chāhiye.*
ham kyūn (*bhāgeñ*)? *kuchh khatra nahīn.*
ye kaise phūl haiñ? (*phenk*) *do.*
āg (*chakmak*) *aur fūlād se nikaltī hai.*
jo, ar bharpūr hai, *jahāz ab pānī par* (*chalegā*).
ek (*gallā*) *bherōn kā main ne wahān dekhā.*

The *floor* of this room wants
repairing,
Bread is made of *flour*,
You must not pluck these
flowers,

He can play upon the *flute*,
There are a number of *flies*,

He cut 'he parrot's wing, lest
it should *fly* away,
In the morning there is a thick
fog here,
Fold these things in paper,

You go before, I will *follow*,

I am not at all *fond* of that
fruit,

What sort of *food* is this?

He is a great *fool*,

To be angry without a cause
is *foolishness*,

Look at the horse's *foot*,

Why did you *forbid* him to
come?

The stream now runs with
great *force*,

He fell down and cut his *fore-*
head,

He is gone to a *foreign*
country,

She possesses much *foresight*,
Who can *foretell* what will
happen on the morrow?

For doing this you must *forfeit*
a rupee,

Don't *forget* to tell him what
I said to you,

If he had acknowledged his
fault, I should have *forgiven*
him,

The *form* of the cypress-tree is
quite *straight*,

is kamre kī (zamīn) maram
mat-ṭalab hai.

(āṭe) *kī roṭī bantī hai.*

in (phūlōn) ko mat nocno.

wuh (bāṁslī) bajā jāntā hai.

yahān bahut (makkhiyār)
haiṅ.

us ne tote ke par kāṭ ḍāle, tā
na (ur-jā,e).

is jagah ṣubḥ ko (kuhāsā)
bahut hotā hai.

in chizon ko kāghaz meṅ
(lapetō).

tum āge jāo, main (pīchhe
ā,āngā).

wuh phal mujh ko kuchh nahīn
(bhātā).

yih kaisī (khwurāk) hai ?

wuh barā (ahmak) hai.

be sabab khafā honā (nādanī)
hai.

ghore ke (pānw) dekho.

tum ne use kyūn āne se (man')
kīyā ?

dhūr is waqt bare (zor) se
bahtī hai.

wuh gir parā aur (peshānī) us
kī kaṭ gā,ī.

wuh (pardes) gayā hai.

us kī barī (dūr-andeshī) hai.

kaun (kah-saktā hai) kī kal
kyā hogā ?

aisā karne se tumheṅ ek
rūpaiya (jurmāna) dena
paregā.

jo main ne tum se kahā hai, so
us se kahnā, mat (bhūl jānā).

agar wuh apnī takṣir kā ikbāl
kartā, to main use (mu'āf
kartā).

(sarv) kī (shakl) bil-kull (sīdhī)
hai.

Which part of his letter do you think the best, the *former* or the *latter*?

The objections you make to my plan are indeed *formidable*,

Let us not *forsake* our friends in their distress,

He has made a large *fortune*,

The *foundation* of the house was laid,

There are *fountains* of water everywhere,

Whose are those *fowls* in the garden?

You are *free* to do as you please,

It is so cold to-day, I think at night it will *freeze*,

I have engaged the whole of this vessel's *freight*,

Is this *fresh* milk?

These greens are *fresh* from the garden,

I have *frequent* opportunities of seeing it,

What shall I do? I have no *friend*,

I am now entirely *friendless*,

I have seen a most *frightful* figure,

In India the *frogs* are very large,

How does he manage his household affairs? is he *frugal* or extravagant?

Is this cask empty or *full*?

The purpose for which you sent me has been *fulfilled*,

How soon can you *furnish* these things?

us ke *khatt* meñ kaun *hiṣṣa* tumheñ pasand ātā hai, (paklā) yā pichhlā?

jo i'tirāz tum merī tajwīz par karte ho so bahut (*sakht*) hai.

be-kasī kī hālat meñ ham ko chāhiye kī doston ko na (*chhor-den*).

us ne (māl) bahut jam' kiyā hai.

ghar kī (bunyād) parī.

sab jagah yahāñ pāñī ke (*chash-me*) haiñ.

is bāgh meñ kis kī (*murghiyāñ*) haiñ?

tum ko ko,ī (māñī) nahīñ, jo chāho so karo.

āj aisī sardī hai shāyad kī rāt-ko (*barf*) pare.

is sūre jahāz kī (*naul*) kā main ne ikrār kiyā hai.

kyā yih (tāza) dūdh hai?

yih bāgh kī (tāzī) tarkāriyāñ haiñ.

is ke dekhne kā (*akṣar*) mauka' miltā hai.

main kyā karūñ? ko,ī merī (*dost*) nahīñ hai.

merā is waqt ko,ī (*dost nahīñ*).

main ne barī barī (*khauf-nāk*) (*ṣurat*) dekhī hai.

Hindūstān meñ (*meñḍak*) bahut bare haiñ.

wuh apne ghar ke *kharch* meñ kis tarāḥ chaltā hai? (*kifūyat se*), yā fuṣūl-*kharchi* se?

yih pīpā *khālī* hai yā (*bharā*)?

jis murād ke liye tum ne mujhe bhejā thā, wuh (*pūrī hu,ī* hai).

tum ye chīzeñ kitnī jaldī (*taiyār*) kar-sakte ho?

He makes all kinds of *furniture*,
 We cannot see into *futurity*,
 (*wuh har kism kā (asbāb) taiyār kartā hai.* [jānte.
 (*āyanda kī bāt*) ham nahīn

G.

Gather up the crumbs,
 Do you expect much *gain* from
 this trade?
Why have you left the *garden*
 gate open?
 There are no limits to his
generosity,
 He is very *generous* and *gentle*,
 Are you acquainted with that
gentleman?
 He has composed a book on
geography,
 Can you *get* me another book
 like that?
 You have *got* many books—
 give me one,
 Do you know how to *gild*
 paper?
 He showed me a *gilt* picture-
 frame,
 He has five children, three
 boys and two *girls*,
 Are you *glad* or sorry on this
 occasion?
 Take care, this will easily
 break, it is made of *glass*,
 I have bought a pair of *gloves*,
 Tell the carpenter to *glue*
 these two boards together,
 Is this chain made of *gold*, sil-
 ver, iron, brass, or copper?
 Have the *goodness* to inform
 me,
 Every one does not know how
 to *govern*,
 He is now *Governor* of Chan-
 dernagore,
roṭī ke tukrē (jam' karē).
kyā tumheñ ummed hai kī is
kār-bār se barā (fā'ida)
uthāoge.
(bāgh) kū darwāza kyūn khulā
rahne diyā?
us kī (sakhāwat) kī intihā
nahīn. [hai.
wuh (narm-dil) aur sakhi
tum us (ṣāhib) ko jānte ho?
us ne (jugrāfiya) mein ek kitāb
taṣnīf kī hai.
mere liye us ke muwāfiq, dūsrī
kitāb (le-ā) sakte ho?
tumhāre pās bahut kitāben
(haiñ), ek mujhe do.
tum jānte ho kāghaz kyūnkar
(afshān) karte haiñ?
us ne mujhe taṣwīr kā ek
sunahrī ghar dikhāyā.
us ke pāñch larke, tīn betē do
(betiyāñ) haiñ.
tum is jihat se (khwush) ho yā
nā-khwush?
khabardār, yih sahl mein tūt
jāegā, (shīshe) kā hai.
maiñ ne ek joṛā (dastāna) mol
liyā hai.
yih do takhte (sares̄h se jorne)
ko barhā, ī se kaho.
yih zanjīr (sone), rūpe, lohe,
pītal, yā tāñbe se banī hai?
āp (mihrbānī karke) khabar kī-
jiye.
har ek (bādshāhat karnā) na-
hiñ jāntā.
wuh ab Chandar-nagar kā
barā (ḥākim) hai.

In this province much <i>grain</i> is produced,	is <i>ṣūbe</i> men <i>bahut</i> (<i>ghalla</i>) <i>hotā</i> hai.
Whose <i>grand</i> house is that?	<i>wuh</i> <i>kis kā</i> (<i>ā'lishān</i>) <i>makān</i>
Sir, be pleased to <i>grant</i> me this request,	<i>ai ṣāhib</i> , <i>jo main 'arṣ</i> <i>kartā</i> <i>hūn</i> <i>mihrbānī</i> <i>se mujhe</i> (<i>ḍījiye</i>).
I am <i>grateful</i> for your kindness,	<i>main āpki mihrbānī kā</i> (<i>shukr-guzār</i>) <i>hūn</i> .
Seeing such a school, I am much <i>gratified</i> ,	<i>aisā maktab dekh-kar main bahut</i> (<i>khvush</i>) <i>hūā</i> .
The horses are <i>grazing</i> on the plain,	<i>ghore maidān par</i> (<i>charte</i>) <i>haiñ</i> .
You have done me a very <i>great</i> favour.	<i>āp ne mujh par</i> (<i>barī</i>) <i>mihrbānī kī</i> .
He has caused much <i>grief</i> to his father,	<i>us ne apne bāp ko bahut</i> (<i>ranj</i>) <i>pahunchāyā</i> .
This is a <i>grievous</i> calamity,	<i>yih</i> (<i>sakht</i>) <i>āfat hai</i> .
<i>Grind</i> this wheat in the mill,	<i>chakkī men yih gzhūn</i> (<i>pīso</i>).
What is the <i>ground-rent</i> of this house?	<i>is ghar kī</i> (<i>zamīn kā kirāya</i>) <i>kyā hai?</i>
Many flowers <i>grow</i> in the Bābū's garden,	<i>bābū ke bāgh men bahut phūl</i> (<i>hote</i>) <i>haiñ</i> .
You have <i>grown</i> very tall since I saw you last,	<i>jab se main ne tumheñ dekhā thā</i> <i>tum bahut</i> (<i>barh-gae</i>).
Who is the <i>guardian</i> of this child?	<i>is larke kā</i> (<i>murabbī</i>) <i>kaun hai?</i>
Can you <i>guess</i> the meaning of what I say?	<i>jo main kahtā hūn</i> <i>us kā maṭlab</i> <i>tum</i> (<i>pāte</i>) <i>ho?</i>
I went without a <i>guide</i> , though I had never been that road before,	<i>main bidūn</i> (<i>rah-bar</i>) <i>ke gayā</i> , <i>agarchi āge kabhī</i> <i>us rāste na niklā thā</i> .

H.

He is in the <i>habit</i> of walking out early,	<i>us ko ṣubḥ ke phirne kī</i> (<i>ādāt</i>) <i>hai</i> .
His <i>hair</i> is white,	<i>uske</i> (<i>bāl</i>) <i>sufaid haiñ</i> .
The house has a <i>hall</i> and three rooms,	<i>is ghar men ek</i> (<i>dālān</i>) <i>aur tīn kamre haiñ</i> .
Take hold of his <i>hand</i> ,	<i>uskā</i> (<i>hāth</i>) <i>pakar lo</i> .
Give me a <i>handkerchief</i> ,	<i>ek</i> (<i>rūmāl</i>) <i>mujhe do</i> .
The <i>handle</i> of this drawer is broken,	<i>is darāz kā</i> (<i>dasta</i>) <i>tūt-gayā</i> <i>hai</i> .
In his appearance he is <i>handsome</i> ,	<i>wuh shakl men</i> (<i>khūbṣūrat</i>) <i>hai</i> .

Do you know whose *hand-writing* this is?

Hang the keys upon the nail,
When did that *happen*?

In this world no one enjoys
perfect *happiness*,
They who fear God here, will
be *happy* hereafter,

Is the lesson you have given
me *hard* or *easy*?

This is a great *hardship*,
The *hare* is a very timid
animal,

Is there any *harm* in doing
this?

I write in great *haste* to save
the post,

They *hastened* away as fast as
possible,

You must try to *hasten* his
coming,

To act in a *hasty* manner is
not wise,

On entering the room he took
off his *hat*,

Let us *hate* nothing but sin,

Have you any acquaintance
with that gentleman?

I have got a pain in my *head*,
His wound is now *healed*,

His *health* is sound,

Here is a *heap* of papers, put
them away,

Hear what I say, then give an
answer,

The *heart* of man is inclined
to evil,

To-day the *heat* is very great,

In *heaven* is unspeakable hap-
piness, in *hell* unutterable
woe!

tum jānte ho ki yih kisakā
(khattī) hai?

khūntī par kunjīyān (latkā) do.
wuh kab (wāqī' hū, ā)?

is dunyā meñ kisī ko kāmīl
(khwushī) nahīn hai.

jo dunyā meñ khudā se darte
haiñ wuh 'uqbā men (khwush)
raheñge.

tum ne jo sabak mujh ko diyā
hai (mushkil) hai yā āsān?

yih barī (sakhṭī) hai.
(khargosh) bahut buz-dil jān-
war hai.

kyā is kām karne meñ kuchh
(nuḡṣān) hai?

main bahut (jald) likhtā hūñ
ki āj kī ḡāḡ par chalā jā, e.

we apne maḡdūr bhar bahut
(jald) ga, e.

us ke (jald) āne ke liye tum-
heñ sa'ī karnā hogā.

(jaldī) kām karnā be-wuḡṣṭī
hai.

kamre ke andar āte-hī us ne
(ṭopī) utār lī.

ham siwā ḡunāh ke kisī se (na-
frat na karen).

tumhārī us ṣāhib ke sāth kuchh
mulākāt (hai)?

mere (sīr) meñ dard hai.
is kā zakḡm ab (achchhā)

hū, ā hai.

uskā (mizāj) durust hai.

yahāñ kāḡhaz kā (ḡher) hai,
use ek ṭaraḡrakḡ do.

jo jo bāteñ main kahtā hūñ
(suno), ba'd us-ke jawāb do.

ādmī kā (dil) badī k- ṭaraḡ
mā, il hai.

āj shiddat kī (garmī) hai.

(bihisht) meñ nā-ḡuftanī khwushī
hai, aur (dozakḡ) meñ
aisā 'aḡāb jo bayān se bāhir
hai.

- This box is very *heavy*, how can I carry it? *yih sandūk barā (bhārī) hai, is ko main kyūnkar le jā, ūngā ? chalne meñ merā pāñw us kī (erī) par par-gayā.*
- When walking, I trod upon his *heel* with my foot, *is dīwār kī kitnī (ūñchā, ? hai ?*
- What is the *height* of this wall? *hai ?*
- This large estate is without an *heir*, *is bhārī milkīyat kā ko, (wārī) nahīn.*
- Can you afford me any *help* in this affair of mine? *tum mere is kām meñ kuchh (madad) kar sakte ho ?*
- He is very *helpless*, *wuh bahut (lā-chār) hai.*
- They live only upon *herbs*, *we fukaṭ (tarkārī) khā-kar jīte haiñ.*
- The crows steal, and afterwards *hide* what they can, *kawwe, khānā churāte haiñ, aur pīchhē jo kuchh ho saktā hai (chhipāte) haiñ.*
- There are few *hills* in Bengal, *Bangālē meñ (pahār) bahut kam haiñ.*
- You can just give him a *hint* of this affair, *tum is bāt kī (ishāra) use kar sakte ho.*
- To go there I must *hire* a palankeen and boat, *wahāñ pahūñchne keliye mujhe ek pālki aur kishṭī (kirāya) karnī hogī.*
- Have you read the *history* of England? *tum ne Inglīstān kī (tārīkh) parhī hai ?*
- He *hit* me a very hard blow on the head, *us ne bare zor se mere sir meñ mukkā (mārā).*
- He *holds* his pen in the left hand, *wuh bā, eñ hāth se qalam (pakartā) hai.*
- Make a *hole* in the ground here, *yahāñ zamīn meñ (sūrākh) karo.*
- It is late, let me now return *home*, *bahut der hū, ab main (ghar) jā, ūñ.*
- I eat some *honey* out of the honey-comb, *main ne makkihiyon ke chhatte se (shahd) khāya.*
- He has obtained much *honour*, *us ne barī (izzat) pā, i.*
- I *hope* to have an interview with you very soon, *mujh ko yih (ummed) hai kī jaldī tum se mulākāt hogī.*
- This cow has no *horns*, *is gā, e ke (sīng) nahīn.*
- An *hospital* is about to be built there, *ek (dārū-sh-shafa) wahāñ banne ko hai.*
- They show great *hospitality*, *we bare (mihmān-dārī) karte haiñ*
- Bring some *hot* water, *thorā (garm) pāñī le, o.*

God is *holy*, just, and pure,

khudā (*khuddūs*), aur 'ādil
aur pāk hai.

Do you know what *hour* it is ?
He is a man of a very *humane*
disposition, and *humble* in
his own esteem,

tum jānte ho kyā (*bajā*) hai ?
wuh mizāj meñ barā (*rahm-*
dil), *shakhṣ* aur apne *khīyāl*
meñ (*hakīr*) hai.

He possesses great *humanity*
as well as *humility*,

us meñ *barī* (*admīyat*) aur
(*faro-tanī*) hai.

I am both *hungry* and *thirsty*,

maiñ (*bhūkhā*) *piyāsā* hūñ.

The *hunter* is gone *a-hunting*,

(*shikārī*) (*shikār-ko*) gayā hui.

It *hurts* his mind to see such
wickedness,

aisī burāiyon ko dekhnā us kī
dil (*dukhātā* hai).

I.

I had no *idea* that you would
come to-day,

mujhe *kuchh* (*khīyāl*) na thā
ki tum āj āoge.

They spend their time in *idle-*
ness,

we (*sustī*) meñ apnī aukāt zā'ī
karte haiñ.

They are *ignorant* and *idle*,

we bare (*nādān*) aur sust haiñ.

Such a sentiment is *illiberal*,

aisā *khīyāl* (*kamīna*) hai.

It is not good always to asso-
ciate with *illiterate* persons,

(*nā-khwāndoñ*) ke sāth hame-
sha *ṣuḥbat* rakhnā *khūb*
nahīñ.

How long have you had this
illness ?

kitne dīn se tum ko yih (*bīmārī*)
hai ?

There is an *image* in that
temple,

us but-*khāne* meñ ek (*but*) hai.

Whence arose this *imagina-*
tion ?

yih (*khīyāl*) kahāñ se paidī
hū, ā ?

How do you *imagine* that I
should agree to this ?

tum *kyūñkar* (*gumān*) karte ho
ki maiñ yih *kabūl* karūngā ?

This is of wood, in *imitation*
of stone,

yih *patthar* kī (*mānind*) *lakṛī*
se banāī hai.

You must go there *imme-*
diately,

tumko (*fauran*) wahāñ jānā
hogā.

The undertaking is likely to
be attended with *immense*
expense,

ma'lūm hotā hai is kām meñ
(*bahut*) *kharch* paṛegā.

The body is mortal, the soul
immortal,

jism *fūnī* aur rūḥ (*bāqī*) hai.

They are *immovable* in their
opinions,

we apnī *tajwīz* meñ (*mustakill*)
haiñ

It is our duty to *impart* know-
ledge,

'ilm kā (*phailānā*) ham par
wājib hai.

An upright judge will be *impartial*,

These mountains are *impassable*, having on all sides *impenetrable* forests,

Everything in this world is *imperfect*,

His behaviour is *impertinent*,

It is very *important* to attend to this,

Have you seen the exports and *imports*?

They *impose* on whomsoever they can,

They practise every kind of *imposition*,

How can I believe an *impossibility*?

It is *impossible* for me to comply with what you say,

He is a notorious *impostor*,

What he said made an *impression* on me,

What he tells me appears very *improbable*,

To act thus would be highly *improper*, and therefore *imprudent*,

Can you *improve* what he has written?

Nothing *impure* will enter heaven.

This has arisen solely from your *inattention*,

We have lately had *incessant* rain,

Had this piece of wood been an *inch* longer, it would have done very well,

He feels no *inclination* to study,

rāstbāz ḥākim (be-ṭarafdār) hogā.

ye pahār (be-guzār) haiñ, isliye ki un kī chāron ṭaraf jangal (dushwār-guzār) haiñ.

jitnī chīzēñ dunyā meñ haiñ sab (nākis) haiñ.

is kā chāl chalan (adab se khālī) hai.

bahut (zarūr) hai ki ham is bāt par ghaur karen.

tum ne (āmdanī) aur raftanī kā asbāb dekhā hai?

jis se we (daghā) karne sakte haiñ, karte haiñ.

we sab ṭarah kā (makr) karte haiñ.

kyūñkar main (muḥāl) kō bāwar karūñ?

yih (mumkin nahīñ) ki tum-hāre kahne par main 'amal karūñ.

wuh (makkār) mashhūr hai.

us ke kahne ne mere dil meñ (tāṣīr) kī.

jo wuh farmātā hai mujhe (khilāf-ḥiyās) ma'lūm hotā hai.

aisā karnā az ḥadd nā-munā-sib, aur is liye (behūda) hotā.

jo usne likhā hai, tum use islāh kar sakte ho?

koī (nā-pāk) chīz bihisht meñ dākhil na hogī.

yih sirf tumhārī (kam-tawajjuhī) se hū, ā hai.

thorē din se (lagā-tūr) fānī barsā hai.

yih lakṛī agar ek (inch) aur barī hotī, to is se kām khūb nikaltā.

wuh parhne kī kuchh (khwāh-ish) nahīñ rakhtā.

- Do you know what is his *income* ?
 This is *incomparable* writing,
 Your book is *incomplete*,
 Will my staying here till the
 first of next month be any
inconvenience to you?
 It will be *inconvenient* at for me
 to wait on you to-morrow,
- Is what I say correct or *incorrect* ?
 My family has lately been *increased*,
 There is a rumour of *increasing* the army,
 They speak *indecent* language,
 He is now *independent* of any
 one,
- Is there an *index* to this book?
 How long have you been in
India ?
 This is not to be treated with
indifference,
 Is this an *indigenous* plant?
 I was formerly employed in
 Mr. —'s *indigo* factory,
 I heard of your *indisposition*
 last week,
 I knew him from his *infancy*,
- What do you *infer* from what
 he said?
 We must show kindness and
 respect to our *inferiors*, as
 well as *superiors*,
- God is *infinite* in power and
 wisdom,
 We have no *influence* over
 them,
 Is there no one here that can
 give me *information* con-
 cerning this?
- tum jānte ho us-kī (āmdanī)
 kyā hai ?
 yih (be-naṣīr) khaṭṭ hai.
 tumhārī kitāb (nā-tamām) hai.
 dūsre mahīne-kī pahlī tārīkh
 tak mere rahne se tumhen
 kuchh (taklīf) hogī ?
 kal tumhāre sāth mulākāt
 karne-kā mujhe (subhītā) na
 milegā.
 jo main kahtā hūn durust hai
 yā (nā-durust) ?
 thore din se mere 'iyāl-atfāl
 (barh-gae).
 fauj-ke (barhāne)-kī khabar
 hai.
 we (behūda) bāt kahte haiñ.
 wuh bilfī'l sab se (āzād) hai.
- is kitāb-kī (fihrist) hai ?
 tumkitne dīnoñ se (Hindūstān)
 meñ ho ?
 yih kām aisā nahīñ ki tum
 (ghaflat) karo.
 yih paudhā (isī mulk-ka) hai ?
 pahle main fulāne ṣāhib-kī
 (nīl) kī koṭhī meñ naukār thā.
 tumharī (bīmārī)-kā ḥāl main
 ne pichhle hafte sunā.
 main us ko (larakpan) se jāntā
 hūñ.
 us ne jo kahā, us se tum kyā
 (natīja nikālte ho) ?
 ham ko chāhiye ki (chhoṭoñ)
 ke sāth bhī mihrbānī aur
 adab se pesh āwen jaise baroñ
 ke sāth.
 khudā apnī kudrat aur ḥikmat
 meñ (be-intihā) hai.
 un par hamārā kuchh (bas)
 nahīñ.
 koī yahāñ aisā nahīñ jo mujhe
 is muḳaddame-kī (khabar)
 de sake ?

She is very *ingenious*,
He possesses much *ingenuity*,
The petition was signed by
every *inhabitant* of the vil-
lage,

Their disposition is *inhuman*,
They delight in all kinds of
iniquity,

I never did him the least
injury,

His health has been *injured*
by too great exertion,

He practises *injustice* towards
all,

They are all *innocent*,
These animals are *inoffensive*,

An *inquest* was held yesterday
on the body of a person
who shot himself,

What kind of an *insect* is this?

He is so ill that he is *in-
sensible*,

You had better *insert* this in
your letter,

How very *insignificant* is man,
compared to the Almighty !

His words are *insincere*,

They behaved in an *insolent*
manner,

He has lately become *in-
solvent*,

Call a person to *inspect* this
cloth,

The goods are all ready for
your *inspection*,

I will be with you in an
instant,

Man acts from reason, animals
from *instinct*,

In Europe and Bengal are
noble *institutions* for com-
municating knowledge,

wuh barī (hunar-mand) hai.
us-ke pās barā (hunar) hai.
'arzī par sab gānw-ke (rahne-
wālon) ne dast-khatt kiye.

un-kā mizāj (be-rahm) hai.
we har tarah-ke (gunāh) karne
mein khwush haiñ.

main ne use kuchh bhi (zarar)
kabhī nahīñ pahuñchāyā.

ziyāda miñnat karne se us-kī
tandurustī mein (khalal āyā).

wuh har kisī par (zulm) kartā
hai.

we sab (be-gunāh) haiñ.
ye jānwar (mūzī nahīñ) haiñ.

wuh ādmī jo apne āp golī
mārke mar-gayā, kal us-kī
(tahkikāt) huī.

yih kis kism-kā (kīrā) hai ?

wuh aisā bīmār hai ki (be-hosh)
hai.

bihtar hai ki tum isko apne
khatt mein (dākhil karo).

kādiri muṭlaḳ khudā-ke banis-
bat ādmī kitnā kuchh nā-
chīz hai.

is-kī bāteñ (nā-rāst) haiñ.

wuh (gustākhī se) pesh āyā.

us-kā thore din se (dewālā)
niklā.

ek ādmī ko is kapre-ke (jāñchne)
ko bulāo.

āp-ke (mulāhaze)-ke wāste sab
chīzeñ taiyār haiñ.

main (ek dam) mein tumhāre
pās ājūngā.

ādmī tamiz se, aur jānwar
apnī (samajh) se, karta kartā
hai.

Yūrop aur Bangāle mein tā'līm
ke bahut achchhe (dastar)
karār diye haiñ.

Can you *instruct* me in this science?

I have *insured* that vessel for 50,000 rupīs, and I have the *insurance-policy* in my possession,

She has a wonderful *intellect*, How did you receive this *intelligence*?

He is an *intelligent* man, *Intemperance* hurts body and mind,

Have you any *intention* to go to Europe?

There is no *intercourse* between us,

I have no *interest* in this matter,

Why should we *interfere* in that affair?

You must *interpret* what he says to me,

If you know not the language of the country, you must use an *interpreter*,

I hope, sir, I don't *interrupt* you,

Your coming here is an *interruption* to my business,

Shall I *introduce* you to that gentleman?

He was *intrusted* with the whole business,

It is said, a house will be built at Gangā Sāgar for the benefit of *invalids*,

Who *invented* this instrument?

The Nawāb imagined his soldiers were *invincible*,

He has given me an *invitation*, Where is the *invoice* of these goods?

is 'ilm meñ tum mujhe (ta'līm de) sakte ho?

maiñ ne pachās hazār rūpaiye ko us jahāz-kā (bīmā) kiyā, aur (bīme-kā kāghaz) mere pās hai.

'ajab tarāḥ-kī ('aql) us-kī hai. kis tarāḥ tum ne yih (khabar) pāī?

wuh (hoshyār) ādmī hai? (bad-parhezi) jism aur mizāj ko muzirr hai.

Yūrop jāne-kā tum kuchh (irāda) rakhte ho?

hamāre tumhāre bīch kuchh (sar-o-kār) nahīñ.

is meñ merī kuchh (gharaḥ) nahīñ hai.

ham kyūñ us kām meñ (hāth dāleñ)?

jo wuh mujh se kahtā hai tumheñ (tarjuma karnā) paregā.

agar tum mulk-kī bolī nahīñ jānte ho to (mutarjim) rakhnā hogā.

śāḥib, mujhe ummed hai ki maiñ āp-kā mukhlīl nī hūñgā.

tumhāre āne se mere kām meñ (khalāl) hotā hai.

maiñ tum ko us śāḥib se (mulā-kāt) karā, ūñ?

us ko sārā kām (sipurd) kiyā gayā thā.

mashhūr hai ki Gangā-Sāgar meñ (za'ifon)-ke liye ek makān banegā.

yih āla kis ne (ijād) kiyā?

nawwāb ne apnī sipāh ko (ghair maghlūb) taṣawwur kiyā.

us ne merī (da'wat) kī. is asbāb-kī (fihrist) kahāñ hai?

His affairs are much *involved*,
These lines are *irregular*,
The Company have given per-
mission to clear the *island*
of Gangā Sāgar,

us-kā kār-o-bār (abtar) hai.
ye safren (sīdhī nahīn).
Gangā-Sāgar-kā (jazīra) šāf
karne ko Kampanī bahādur
ne ijāzat dī hai.

J.

The *jackal* is very cunning,
He is to remain in *jail* one
year,
Is that the king's *jester*?
Jewels—pearls, diamonds, &c.
Join these two boards together,

(gīdar) barā syānā hotā hai.
wuh (kaid-khāne) men ek baras
rahegā. [hai?
kyā wuh bādshāh-kā (maskhara)
(zewar) motī, hīrā, waghaira.
in dono takhton ko bāham
(milāo). [thī.

What I said was only in *joke*,
Bring the waste-book and
journal,

jo main ne kahā sirf (hañsī)
musauwade-kī bahī aur (roz-
nāmcha) lūo.

I am now going to make a
long *journey*,

main ab dūr-kā (safar) karne
jātā hūn.

This news affords me great
joy,

is khabar se mujhe barī
(khushī) hai.

How can I *judge* of his charac-
ter? I don't know him,

us-ke chalan kī bābat men kyā
ṭhahrā, ūn? main to use jāntā
nahīn.

The (English) *judge* summed
up the evidence, and the
jury gave their verdict,

(jaj sāhib) ne gawāhon-kī zabān-
bandī-kā khulāsa sunāyā,
aur (jūrī) ne fatwā diyā.

The (native) *judge* punished
the delinquent,

(kāzī) ne takṣīr-wār ko sazā
dī.

Squeeze some *juice* out of this
lemon,

is nībū se ('arakh) nichoro.

How far can you *jump*?

tum kahān tak (kūd) sakte ho?
wuh barā aur main (chhoṭā)
hūn.

He is the senior, I the *junior*,

khudā ('ādil) aur mihrbān hai.
yih (inṣāf) :ahīn hai.

God is *just* and merciful,

This is not *justice*,

wuh apne fi'l-kā ('uzr) nahīn
kartā.

He says nothing in *justifica-*
tion of it,

K.

Keep this money for me till I
want it,

is naqd ko mere darkār hone
tak tum apne pās (rakho).

Break this cocoa-nut, and eat
the *kernel*,

is nāriyal ko phoro, aur us-kā
(gūdā) khāo.

It is sinful to *kill* animals without cause,
 They *kindled* a fire with straw,
 They showed us very great *kindness*,
 We traversed the *kingdom* of Persia,
 Give me a *kiss*, then fly your *kite*,
 This is a beautiful cat, she has two *kittens*,
 He fell on his *knees*, and asked pardon,
 Try if you can open this *knife*,
 Here is a *knot* in this string, loose it,
 What is wealth without *knowledge*!
 Do you *know* what people think of him?

kisī jānwar ko be-sabab (mārnā) gunāh hai.
unhoñ ne payāl-kā ālā, o (banāyā).
unhoñ ne ham par barī (mihir-bānī) kī.
ham ne tamām (mulk) i Irān kī sair kī.
ek (bosa) mujh ko do aur apnā (patang) urāne jā, o.
yih bahut khūb-śurat billī, aur us-ke do (bachche) haiñ.
us ne apne (zānū) tekkar 'afū chāhī.
dekho to tum is (chhurī) ko khol sakte ho.
is rassī meñ ek (gira) hai, is ko kholo.
baghair ('ilm)-ke, daulat kyā hai!
tum (jānte) ho ādmī use kaisā jānte haiñ?

L.

They *labour* hard for their living,
 Here are fifty *labourers* employed,
 It will cost a *lakh* of rupees,
 Being *lame*, he walks with a stick,
 Place this *lamp* in the hall,
 Will you go by *land* or by sea?
 Where do you mean to *land*?
 Ghulām Husain is the *land-lord* of this house. I am his tenant,
 Do you speak our *language*?
 I am overcome with *languor*,
 I caught a *large* fish yesterday,
 I saw him *last* Tuesday,

we barī (mihnat karke) apnī guzrān karte haiñ.
yahāñ pachās (mazdūr) is kām meñ mashghūl haiñ.
ek (lākh) rūpāiya is-kā kharch hogā.
wuh (langrā) hone-ke māre lāthī tekkar chaltā hai.
yih (chirāgh) dālāñ meñ rakho.
tum (khushkī)-kī rah jā, oge yā tarī-kī?
tum kahāñ (utroge)?
Ghulām Husain is ghar-kā (mālik) hai, main us-kā kirāyadār hūñ.
tum hamārī (zabān) boḷte?
mujh par (māndagī) ghālib hai.
main ne kal ek (barī) machhlī pakrī. [ko dekha.
(guzre) Mangal ko main ne us

Why do you *laugh* without reason?

Is it *lawful* to do this?

Having *laid* by his profits, he became rich,

Let us *lay* aside everything that is evil,

They are exceedingly *lazy*,

That poor man is blind, another *leads* him,

Melt this *lead* in the fire,

Where does this road *lead* to?

Don't *lean* upon the table,

I saw a monkey *leap* over the fence,

You can *learn* faster than I,

I took a *lease* of this house for five years,

It is late, let us now take *leave*,

It is said he intends soon to *leave* this country,

He *led* so bad a life no one respected him,

He *left* all his business to his sarkār,

Being lame of his right hand, he writes with the *left*,

This writing is not *legible*,

He fell off his horse, and broke his *leg*,

Sir, are you now at *leisure*, can I speak with you?

I am very poor, can you *lend* me a few rupees?

My wages are *less* than his,

Why did you *let* loose the horse?

Let us *see* if we can read this book,

The ground is quite *level*,

By doing this you are *liable* to a penalty,

be sabab kyūn (hanste) ho?

yih karnā (wājib) hai?

munāfā' ko (jam') kar wuh daulat-mand ho gayā.

ham ko chāhiye sāre burā, iyon ko (chhor-dēn).

we nihāyat (sust) haiñ.

wuh bekas andhā hai, dūsrā use (rāh batātā) hai.

is sise ko āg meñ (pighlā, o).

yih rāstā kahān ko (jātā) hai?

mez par (bojh) mat do.

maiñ ne ek bandar bār (phāndte) dekhā. [ho?

tum mujh se jaldī (sikh) sakte *maiñ ne yih ghar pāñch baras* ke liye (kirāya) liyā.

der hū, ham (rukhsat) hoñ.

sunā hai, ki wuh jald is mulk ke (chhorne)-kā irāda rakhtā hai.

wuh aisī burī chāl (chalā) kī *kisī ne us-kī* 'izzat na kī.

us ne sab apnā kām sarkār par (chhor-diyā).

dāhine hāth-ke lūle hone se wuh, (bā, en) hāth se likhtā hai.

yih likhā (parhā nahīn jātā).

us ne apne ghore se gir-kar apnā (pāñw) torā.

ai sāhib, abhī āp ko (furṣat) hai, *maiñ bāt kar saktā hūñ?*

maiñ bahut lāchār hūñ, thore rūpaiye (karṣ de-sakte ho)?

merā mahīnā us-kese (kam) hai.

tum ne ghore ko kis wāṣṭe (chhor-diyā)?

(dekheñ), *is kitāb ko ham parh* sakte haiñ.

yih zamīn sab (barābar) hai.

yih kām karne se tum par jurmānz (lāzim) hogā.

are exceedingly *liberal*,
They were in prison, but are
set at *liberty*,
Have you seen his *library*?

The dog *licks* water with his
tongue,

Lift up the *lid* of this box,
He thinks nothing of telling a
lie,

He *lies* down under the shade
of a banian-tree,

Life is short, we ought now to
prepare for eternity,

He fell to the ground *lifeless*,

Can you *lift* this stone?

Is this package *light* or heavy?

Tell him to *light* a fire,

We must *lighten* the boat,
otherwise it will sink,

It *lightens* very much,

I was out yesterday in a storm
of thunder and *lightning*,

My house is very much *like*
yours,

I should *like* much to visit
Europe.

I am *limited* not to give more
than one hundred rupees,

This cloth must have a *lining*,
How many *links* are there in
that chain?

A *lion* is stronger than a tiger,

Her *lips* are *red*,

Is the medicine you speak of a
liquid?

Write a *list* of the things sent
to Dacca,

Listen to what I tell you,

wuh barā (sakhī) hai.

we kaid-khāne men the, lekin
ab (chhūte) haiñ.

tum ne us-kā (kutub-khāna)
dekhā?

kuttā zabān se pānī (pītā) hai.

is sandūk-kā (dhaknā) uṭhā.o.
wuh (jhūṭh) bolne men kuchh
nahīñ darta.

pīpal-ke darakhṭ-ke sāye tale
wuh (sotā) hai.

(zindagī) kam hai, ham ko
abhi fikri 'āqibat chāhiye.

wuh (be-jān) hokar zamīn par
gir-parā.

tum is patthar ko (uṭhā) sakte
ho?

yih bojhā bhārī hai yā (halkā)
āg (jalāne) ko use kaho.

hamen kishtī (halkā karnā)
chāhiye nahīñ to dūb jā'egī.

abhi bahut (chamaktī) hai.
main kal tūfān aur (bijlī)-ke

waqt bāhir thā.
merā ghar tumhāre ghar-ke

(ham-shakl) hai.
wilāyat jāne-kī mujh ko barī

(khwāhish) hai.
ek saū rūpāiye se ziyāda dene

kī mujh ko (parwānagī)
nahīñ.

is kapre ko (astar) darkār hai.
is zanjīr men kitnī (karīyāñ)

haiñ?
(sher-babar) sher se ziyāda

karwī hai.
uske (hoñth) (lāl) haiñ.

jis darwā-kā tum zikr karte ho
wuh (patlī) hai?

jo chīzeñ Dhāke ko ga,ñ unki
(fard) likho.

jo main kahtā hūñ (kān dhar-
kar suno).

- The translation is too *literal*, yih tarjuma ziyāda-tar lafz hai.
- Give me a *little*, I don't ask much, mujh ko (zarrā-sā) do, main bahut nahīn māngtā.
- He is of a *lively* disposition, wuh khwush-tab hai.
- I shall respect him as long as I *live*, jabtak main (jī, ūngā) us-kī ta'zīm karūngā.
- He is ill of the *liver* complaint, us ko (jigar)-kī bīmārī hai.
- He told me to *load* the boat with indigo, nā, o men nīl (lādne ko) mujh ko hukm diyā.
- Is this gun *loaded*? yih bāndūk (bharī) hai?
- Do you know the virtue of the *loadstone*? tum (maḡnāṭīs)-kī khāṣṣiyat jānte ho?
- May I beg the *loan* of this book? yih kitāb (mānge) dījiyegā?
- Tell the baker to give three *loaves*, roṭī-wāle se kaho, tīn (roṭiyān) de.
- There is no *lock* to your box, tumhāre ṣandūḱche men (ḱuṣṭ) nahīn hai.
- Where shall we *lodge* to-night? āj-kī rāt ham kahān (raheṅge)?
- These rooms are very *lofty*, ye koṭhriyān bahut (ūnchī) haiṅ.
- Why do you thus *loiter* away your time? tum kyūn is tarah ghaṣṭat men auḱāt (gañwāte) ho?
- How *long* is this piece of cloth? yih kaprā kitnā (lambā) hai?
- How *long* shall you remain there? tum (kitne din) wahān rahoge?
- Let me *look* through your spying-glass, apne dūrbīn se mujhe (dekhne) do.
- When you go to Calcutta, buy me a *looking-glass*, jab tum Kalkatte ko jā, o to mere wāṣṭe ek (āṭina) lenā.
- Try if you can *loose* (untie) this knot, dekho, tum yih gira (khol) sakte ho.
- The joints of this chair are very *loose*, is chaukī-ke joṛ bahut (dhīle) haiṅ.
- Take care you don't *lose* the knife I gave you, jo chhurī main ne tum ko dī, khabardār us ko na (khonā).
- He has met with great *loss*, us ko barā (nuḱṣān) hū, ā hai.
- He *lost* his way in coming from the city, shahr se āte hū, e wuh rāḱ (bhūl-gayā).
- I purchased five *lots* at to-day's sale, main ne āj-ke nīlām men pāñch (gaṭhriyān) kharīd kīṅ.
- This is the flower of the *lotus*, yih (kañwal)-kī phūl hai.
- They have no *love* for each other, unko āpas men (maḡabbat) nahīn hai.

This is a very *low* room,
 The price he asks is very *low*,
Lower this bucket into the well,
 Theirs is a *lucrative* employ-
 ment,
 Put this *luggage* in the boat,
 He is now grown very *lusty*,

yih koṭhrī bahut (nīchī) hai.
wuh bahut (thorī) kīmat
māngtā hai.
is dōl ko kū, e men nīche (dālo).
un-ke kām men barā (naf')
hai.
is (asbāb) ko kishtī men rakho.
wuh bahut (moṭā) hū, ā hai.

M.

What is the name of this
machine ?
 He was bit by a *mad* dog,
 He *made* me write the letter
 directly,
 Having *made* a pen, he began
 to write,
 These are *magnificent* apart-
 ments,
 He has two *maid-servants*,
Make haste and write the letter,
 Who *manages* his affairs ?
 We ought to love all *mankind*,
 He spoke to us in this *manner*,
 This garden needs some
manure,
 Show me a *map* of Bengal,
 This floor is paved with
marble,
 The regiment will *march* to-
 morrow,
 Put a *mark* on the paper that
 is yours,
 I have been to the *market*,
 When will their *marriage* take
 place ?
 He is a very kind *master* (mean-
 ing *teacher* or *preceptor*),
 Who is the *master* (meaning
owner) of that slave ?
 Is your *master* (meaning a Euro-
 pean *gentleman*) at home ?

is (āle)-kā nām kyā hai ?
kisī (dīwāne) kutte ne use kāṭā.
us ne usī waqt mujh se khatt
(likhwā-liyā).
us ne qalam (banāke) likhnā
shurū' kiyā.
ye koṭhriyān bahut ('ālishān)
haiñ.
us-kī do ('aurateñ chākar) haiñ.
(jaldī) khatt likho.
uskā kām kaun (kartā) ?
ham ko chāhiye kī sab (banī-
ādam) ko piyār karen.
us ne (is tarāḥ) se hamāre sāth
bāt-chīt kī.
is bāgh men (pāns) dālnā zarūr
hai.
Bangāle-kā (naḥsha) dikhāo.
yih farsh (sang-i-marmar)-kā
banā hai.
kal lashkar-kā (kūch) hogā.
jo kāghaz tumhārā hai us par
(nishān) karo.
maiñ (bāzār) gayā thā.
un-kī (shādī) kab hogī ?
wuh barā mihrbān (ustād) hai.
us ghulām-kā (mālik) kaun
hai ?
tumhārā (ṣāhib) ghar men
hai ?

Call the carpenter and his
mate now,

How can they work without
materials?

By what *means* can you do
this?

I *mean* to go to Khidarpur
to-morrow,

Measure this cloth,

This is a kind of *measure*,

Meet me at Maulavī Sa'id's
house to-morrow,

I am reading a book of *memoirs*,

Make a *memorandum* of this,

I have a bad *memory*,

Tell the carpenter to *mend*
this box,

We ought ever to be *merciful*,

This is an article of *merchan-*
dise,

He is now a *merchant* in
Calcutta,

I walked four miles and *met*
no one,

What is the best *method* (*mode*)
of learning a language?

I did not arrive there till *mid-*
day,

Shall I put it at the *top*, or in
the *middle*?

This paper is *middling*,

She is *mild* in temper,

Grind this wheat in the *mill*,

I have considered this in my
own *mind*,

Had you *minded* what he said,
then it would be well,

Lead and copper are dug out
of *mines*,

I shall return in one *minute*,

They are full of *mirth*,

barha,ī aur us-ke (sāthī)
abhī āne-ke liye kaho.

baghair (sāmān)-ke we kyūnkar
kām kar sakte haiñ?

tum kis (tadbīr) se yih kām kar
sakoge?

kāl merā (irāda) Khidarpūr
jāne-kā hai.

is kapre ko (nāpo).

yih ek kism (paimā,ish)-kī hai.

kāl Maulavī Sa'id-ke ghar mein
mujh se to (mulākāt) karo.

main (tazkire)-kī ek kitāb
parhā hūñ.

is-kī ek (yād-dāsh) banā,o.

merā (hāfiza) bahut burā hai.

is sandūq-kī (marammat karne
ko) barha,ī se kaho.

ham ko (rahim) karnā hamesha
munāsib hai.

yih māl (tijārat)-kā hai.

wuh ab (saudāgar) Kālkatte
mein hai.

main do kos chalā aur kisī ko
(na dekhā).

kisī zabān sikhne-kā kaun-sā
(tarīq) bihtar hai?

main (do-pahar din) tak
wihāñ nahīñ pahunchā.

main is ko upar yā (bich) mein
rakhūñ?

yih kāghaz (mutawassit) hai.

wuh (mulā,im) -mizāj hai.

is gehūñ ko (chakkī) mein pīs.

main ne yih apne (dil) mein
tajwīz kiyā.

us-kī bāt agar tum (mānte) to
khūb hotā.

sīsā aur tākā (khānōñ) se
khodā jātā hai.

main ek (pal) mein phir-ā,ūnga
we bahut (khaushī) se bhare
haiñ.

They are always in <i>mischief</i> ,	<i>we hamesha (bure kām) karte haiñ.</i>
The wicked man is always <i>miserable</i> ,	<i>bad ādmī hamesha (dardmand) rahtā hai.</i>
<i>Misers</i> never think they have enough,	<i>(bakhlī)-kī hirs kabhī nahīñ bhartī.</i>
They live in great <i>misery</i> ,	<i>we bare (dukh) meñ rahte haiñ.</i>
He has met with a great <i>misfortune</i> ,	<i>us ne barī (āfat) uṭhā.ī.</i>
I was grievously <i>misled</i> by following your advice,	<i>tumhārī naṣīhat-ke muwāfiq chalne se mujh se barī (chūk) hū.ī.</i>
This is owing to your <i>mismanagement</i> ,	<i>tumhārī (be-tadbīrī) se yih aisā hū.ā.</i>
We ought not to <i>misspend</i> our time,	<i>ham ko munāsib nahīñ ki apnī waqt (zā.ī) karen.</i>
I suppose you have <i>misreckoned</i> these rupees; count them again,	<i>maiñ samajhtā hūñ tum ne rūpaiye ginne meñ (bhūle); phirkar gino.</i>
He has much <i>misrepresented</i> the matter,	<i>us ne yih mukāddama bahut (barkhilāf) dikhāyā.</i>
They fired several times at a leopard, but <i>missed</i> it,	<i>ek chīte par unhoñ ne ka.ī goliyāñ chalā.īñ lekin (khaṭā kī).</i>
You <i>mistake</i> my meaning,	<i>tum merī maṭlab ko (ghalaṭ samajhte ho).</i>
We should not <i>mistrust</i> without cause,	<i>be sabab kisī se bad (i'tikād) honā, ham ko munāsib nahīñ.</i>
<i>Mix</i> these together,	<i>in donoñ ko bāham (milā-do).</i>
It is improper to <i>mock</i> any one,	<i>kisī-kī (naḳl karnā) munāsib nahīñ.</i>
He is of a <i>modest</i> disposition,	<i>wuh mizāj-kā (sharmilā) hai.</i>
They <i>molest</i> us very much,	<i>we ham ko bahut (satāte haiñ).</i>
I shall receive the <i>money</i> after one month,	<i>ek (mahīne)-ke ba'd mujhe (rū-pae) mileñge.</i>
The <i>moon</i> has not yet risen,	<i>abtak (chāñd) nahīñ niklā.</i>
He will come in the <i>morning</i> ,	<i>wuh (ṣubḥ) ko āwegā.</i>
The <i>motion</i> of this wheel is very quick,	<i>is charḳh-kī (ḥarakat) bahut jald hai.</i>
What is your <i>motive</i> for doing this?	<i>is kām karne-kā tumhārā kyā (bā.īs) hai?</i>
Have you seen the <i>Himālaya mountain</i> ?	<i>tum ne Himālay (pahār) dekhā hai?</i>

Having <i>mounted</i> his horse, he rode off,	wuh apne ghore par (charṅkar) chalā-gayā.
This is a <i>mournful</i> history,	yih bahut (rikṅkat-āmez) ḱiṣṣa hai.
The whole country <i>mourns</i> his loss,	us-ke marne se sārā mulk (rotā hai).
There is much <i>mud</i> on the river-side,	daryā-ke kināre barī (kīchar) hai.
Why do you bathe in <i>muddy</i> water?	tum (gadle) pānī meṅ kyon nahāte ho?
I have bought a <i>mule</i> for 200 rupees,	main ne do sai rūpaiye ko ek (ḱhachchar) liyā.
He was <i>murdered</i> by robbers,	us ko choron ne (mār-dālā).
They are always <i>murmuring</i> ,	we hamesha (barbarate) rahte haiṅ.
Are you fond of <i>music</i> ?	(rāg) tumheṅ bhātā hai?
I spoke several times, but still they continued <i>mute</i> ,	main ne to kaī bār unheṅ kahā, lekin we (ḱhāmosh) rahe.
This will be for our <i>mutual</i> benefit,	is meṅ (tarfain)-kā fā'idā hogā.

N.

In Bengal, little children are accustomed to go <i>naked</i> ,	Bangāle meṅ larḱe (naṅge) rahte haiṅ.
This vessel's <i>name</i> is the Moira,	is jahāz-kā (nām) Moirā hai.
Have you read this <i>narrative</i> ?	tum ne is (ḱiṣṣe) ko parhā hai?
All the people of this <i>nation</i> speak his praise,	is mulk-ke sab (ḱaum) is-kī ta'rīf karte haiṅ.
The tiger is fierce by <i>nature</i> ,	apnī (tabī'at) se sher barā tund-mizāj hai.
She is a <i>naughty</i> girl,	wuh chhokrī (natḱhaṭ) hai.
Have you learnt <i>navigation</i> ?	tum ne (mallāḱī) sikhī hai?
This is <i>neat</i> writing,	yih (ḱhush) ḱhaṭ hai.
It is not anyways <i>necessary</i> that you should go there,	tumhārā wahāṅ jānā kuchḱ (zarūr) nahīṅ.
I have <i>need</i> of your assistance,	main tumhārī madad-kī (ihṱiyāj) rakhtā hūṅ.
It is absolutely <i>needful</i> that I should go,	mujḱ ko wahāṅ jānā barā (zarūr) hai.
This is owing to your <i>neglect</i> ,	tumhārī (be-ḱhabarī) se yih hū,ā hai.
They are idle and <i>negligent</i> ,	we sust aur (ghāfil) haiṅ.
He is a <i>neighbour</i> of mine,	wuh merā (parosī) hai.

He lives in this <i>neighbourhood</i> ,	wuh is (nazdīkī) men rahtā hai.
Have you seen my <i>new</i> book?	tum ne merī (na,ī) kitāb dekhi hai?
We will go there <i>next</i> month,	ham (dūsre) mahīne wahān jā-enge.
I have broken the <i>rib</i> of my pen,	main ne apne kalam-kī (nok) tor dālī.
These are very <i>nice</i> mangoes,	ye bahut (achchhe) ām haiñ.
I <i>nipped</i> my fingers with the pincers,	main ne apnī ungliyon ko mūchne se (dabā) rakhā.
I cannot bear so much <i>noise</i> ,	main itne (shor)-kī bardāsh nahīn kar saktā.
What they say is all <i>nonsense</i> ,	jo we kahte haiñ sab (wāhiyāt) hai.
The plaintiff was <i>nonsuited</i> ,	mudda'ī-kā (muqaddama khā-rij hū,ā).
He asked, but I gave him <i>nothing</i> ,	us ne to māngā lekin main ne (kuchh na) diyā.
My fingers are <i>numb</i> with cold,	merī ungliyān jāre se (thiṭhar) ga,īñ.
What <i>number</i> of persons were present?	(gintī men kitne) ādmī hāzīr the?
There are <i>numerous</i> errors in your writing,	tumhāre likhne men (bahut sī) ghalṭiyān haiñ.
They took with them their little child and its <i>nurse</i> ,	we apne chhōṭe bachche aur uskī (dā,ī) ko sāth le ga,e.

O.

How can the boatmen row without <i>oars</i> ?	baghair (dāñd)-ke mallāh kyūnkarnāpkhe-sakte haiñ?
In a court it is usual for witnesses to take an <i>oath</i> ,	gawāhoñ ko 'adālat men (kasam) khānā dastūr hai.
You should pay <i>obedience</i> to his orders,	munāsib hai ki tum is-kā (hukm) māno.
Good children are <i>obedient</i> to their parents and <i>obliging</i> to every one,	achchhe larke mā bāp-ke (tābi'-dār) aur sab se (mutawāzī) haiñ.
I must <i>obey</i> his orders,	mujhe us-kā hukm (mānnā) hogā.
What was the <i>object</i> of your going there?	tumhāre wahān jāne-kī kyā (gharaṣ) thī?
You should try to <i>oblige</i> your master,	apne ākā ko (rāzī rakhne men) tumheñ sa'ī karnā chāhiye.

These words are *obscure*,
This term has become *obsolete*,
This is an *obstacle* to my learning,

They are *obstinate* in their opinions,

There was no *occasion* for your coming,

He has *occasioned* his parents trouble,

After another month, I shall have *occupied* this house twenty years,

I don't remember this ever to have *occurred* before,

This is a very remarkable *occurrence*,

This is a very *odd* kind of expression,

What *offence* have I committed? I cannot think of thus *offending* him,

Had I known this before, I should have *offered* you my services,

I am going to Mr. —'s *office*,

He is a European *officer*,

There is no *oil* in the lamp,

Once upon a time, an *old man* and an *old woman* went to the forest to gather sticks,

There is some *omission* in copying,

I *omitted* to mention that,

God is *omnipotent* and *omni-present*,

Open the door,

How does this medicine *operate*?

What *opinion* do you form on this subject?

His house is *opposite* to mine,

ye *alfāz* (*mughlak*) *haiñ*.
yih *iṣṭilāḥ filḥāl* (*matruk*) *hai*.
yih *mere sikhne-kā* (*māni*) *hai*.

we *apnī rāḥ* *meñ* (*khud-sar*) *haiñ*.

tumhārā ānā (*zarūr*) *na thā*.

wuh *apne mā bāp-ke ranj-kā* (*bā'is hū,ā*).

dūsre mahīne ba'd is ghar meñ
rahte mujh ko bīs baras (*hoñge*).

mujh ko yād nahīñ kī kabhi
āge aisā (*ittifāk hū,ā*).

yih bare ta'ajjub-kī (*bāt*) *hai*.

yih (*'ajab*) *tarāḥ-kā kalām* *hai*.

main ne kyā (*taḳṣīr*) *kī hai?*

aisā us ko (*na-khūush rakhnā*),
mujhe pasand nahīñ.

agar main āge aisī bāt jāntā
to tumhārī madad karne ko (*hāzīr*) *hotā*.

main fulāne sāhib-ke (*daftar*)
meñ jātā hūñ.

wuh *wilāyatī* (*'uhdedār*) *hai*.

chirāgh meñ (*tel*) *nahīñ*.

kisī wakt ek (*būrhā*) *aur ek* (*būrhīyā*) *jangal meñ lakṛi-*
yāñ chunne gae.

naḳl karne meñ kuchh (*rah*
ga,ī) *hai*.

main yih bāt kahnī (*bhūl-*
gayā).

khudā (*kādir*) *aur* (*har jā*
hāzīr) *hai*.

darwāza (*kholo*).

yih dawā kaisī (*tāṣīr rakhti*
hai)?

is meñ tum kyā (*kīyās*) *karte*
ho? [*(sāmhnē)* *hai*].

us-kā ghar mere gaur-ke

He has met with much <i>opposition</i> ,	bahut logon ne iskī (<i>mukhāla-fat</i>) kī hai.
I have brought some <i>oranges</i> ,	maiñ ne (<i>kaule</i>) mol liye.
He is celebrated as an <i>orator</i> ,	wuh (<i>faṣīḥ</i>) mashhūr hai.
This is an <i>order</i> for a hundred <i>rupis</i> ,	yih ek sau rupa, e-kī (<i>hundī</i>) hai.
This school is without <i>order</i> ,	yih maktab be (<i>tartīb</i>) hai.
I have <i>ordered</i> the goods to be got ready,	sab chizon-ke taiyār karne-ke maiñ ne (<i>hukm kiyā</i> hai).
He was well versed in <i>Oriental</i> literature,	(<i>mashrikī</i>) 'ilm se wuh <i>khūb wāqif</i> hai.
Do you know the <i>origin</i> of this saying?	tum is bāt-kī (<i>aṣl</i>) jānte ho ?
This is not the <i>original</i> writing,	yih (<i>aṣlī</i>) tahrīr nahīñ hai.
They wear different kinds of <i>ornaments</i> ,	we tarah tarah-ke (<i>zewan</i>) pahintī haiñ.
These children are <i>orphans</i> ,	ye larke (<i>yatīm</i>) haiñ.
We cannot <i>overcome</i> the enemy,	dushman par ham ' <i>ghālib</i>) nahīñ ho sakte.
The river has <i>overflowed</i> its banks,	daryā-kā pāñī kināron se (<i>bāhar nikal gayā</i>).
It is better that you <i>overlook</i> his offence,	yih bihtar hai kī tum uske kuṣūr se (<i>dar guzar karo</i>).
A sudden gust of wind <i>overset</i> the boat,	yak-ā-yak hawā-ke ek jhoke ne nā, o ko (<i>ḍubā diyā</i>).
Who is the <i>owner</i> of this house?	is ghar-kā kaun (<i>mālik</i>) hai ?
Whose <i>oxen</i> are these ?	ye kiske (<i>bai!</i>) haiñ ?

P.

I have received a <i>packet</i> from Madras,	maiñ ne madras-kī ḍāk par ek (<i>pulandā</i>) pāyā.
What <i>page</i> of the book does the word occur ?	kitāb-ke kis (<i>ṣafḥe</i>) meñ wuh lafz ātā hai ?
I have a <i>pain</i> in my head,	mere sir meñ (<i>dard</i>) hai.
Where did you get this <i>paint</i> ?	tum ne yih (<i>rang</i>) kahāñ pāyā ?
In former times, there lived in China a celebrated <i>painter</i> , by name Māñī,	agle zamāne meñ Chīn-ke mulk meñ māñī nām ek barā (<i>mu-ṣawwīr</i>) thā.
This is a beautiful <i>painting</i> ,	yih bahut achchhī (<i>taṣwīr</i>) hai.
He became <i>pale</i> through fear (<i>literally yellow</i>),	ḍar-ke māre us-kā rang (<i>zard</i>) ho gayā.
Have you read this <i>pamphlet</i> ?	tum ne yih (<i>risāla</i>) parhā ?

There are ten *panes* of glass in this window?

I have forwarded to him the *parcel*,

Sir, I beg your *pardon*,

He said that his *parents* had given him leave to do so,

I invited him to *partake* of some fruit, but he would not,

We ought not to show *partiality* in our judgment,

I find I am mistaken in this *particular*,

He is a *partner* in the house of Messrs. Palmer and Co.,

Each of them favours his own *party*,

Have you got a *pass* for these goods?

This coin does not *pass* in Bengal,

That ship brought many *passengers*,

One ought never to be in a *passion*,

He has obtained a *passport* to go to Agra,

This *path* leads to the village,

It becomes us to exercise *patience* in adversity,

They are *patient* and *peaceable*,

He *patronizes* whatever tends to the welfare of the country,

You must give me a *pattern* to work by,

In reading, you ought to *pause* where there is a stop,

I have had a month's *pay* beforehand,

is *khiṛkī* men *das* (*khāne*) *shishe-ke* haiñ.

main ne (*gaṭhrī*) ko *us-ke* *pās* *bhej-diyā*.

ai *sāhib*, *mujh* ko (*mu'āf*) *kījiye*.

us ne *kahā* *mere* (*mā-bāp*) ne *aisā* *karne* ko *ijāzat dī*.

main ne *mewa* (*khāne-kī*) *da'wat kī*, *lekin* *us* ne *qabūl* *na kī*.

ham ko *munāsib nahīn* *ki inṣāf* men *kisī-kī* (*ṭarafdārī*) *karēn*.

main *ab* *dekhtā* *hūn* *ki* *is* (*khāṣ* *bāt*) men *mujh* se *ghalaṭī* *hūṛī*.

wuh *Pālmār* *sāhib-ke* *ghar* men *ek* (*sharīk*) *hai*.

har *ek* *apne* (*farīq*) ko *dost* *rakhtā* *hai*.

tum ne *is* *asbāb-kā* (*rawanna*) *pāyā*?

is *ṣarb-kā* *Bangāle* men (*chalan*) *nahīn*.

us *jahāz* *par* *bahut* *musāfir* *āḡe*.

kisī ko *na* *chāhiye* *ki* (*ghuṣṣe*) *ho*.

us ne *Āgre* *jāne* *kā* (*rawannā*) *pāyā*.

yih (*rāh*) *us* *gānw* ko *jātī* *hai*.

ham ko *munāsib* *hai* *ki* *muṣībat* men (*ṣabr*) *ikhṭiyār* *karēn*.

we (*sābir*) *aur* (*mulā,im*) *haiñ*.

jis men *mulk-kī* *bihtarī* *ho*, *wuh* *us* men (*madad* *kartā* *hai*).

mujh ko *ek* (*namūna*) *dījiye* *jis* *se* *kām* *karūn*.

parhne men *tum* ko *wakf-kī* *jagah* (*ṭaharnā*) *ṣarūr* *hai*.

main ne *ek* *mahīne-kī* (*ṭalab*) *peshgī* *pāṛī*.

- He is a very just man, he *pays* all his debts,
 He will have only *pecuniary* loss,
 The windows are so small, one can but just *peep* through them.
 These children are *peevish* and *perverse*.
 For doing this you must pay a *penalty*,
 Lend me your *penknife* to cut my *pen*,
 His turn of mind is *pensive*.
 I *perceive* no error in your composition,
 This blemish is not *perceptible*,
 Your work is now *perfect*,
 We ought to aim at *perfection*, though we cannot attain it,
 He generally promises, but he *does not perform*,
 The whole apartment was filled with *perfume*,
 The house is *perfumed* by the fragrance of these flowers,
Perhaps this news may be true,
 Is this regulation to be *permanent* ?
 I have *permission* to go for three months,
 Bring a *permit* for these goods,
 Will you *permit* me to walk a little in your garden ?
 There is a *perpetual* flux and reflux,
 I am much *perplexed* in this business,
 Who is that *person* ?
 I have done this deed through his *persuasion*,
- wuh barā ṭhik ādmī hai, apnā sab qarṣ (adā) kartā hai.
 is-kī faṣaṭ naḥdī (nuḥṣān) hogī.
 khirkiyān aisī tang haiṅ, ki koī us se faṣaṭ (jhānk) saktā hai.
 ye larke (chirchire) aur dhīt haiṅ.
 is kām karne se tumheṅ (jurmāna) denā hogā.
 (ḥalam) banāne ko mujhe apnā (chākū) do.
 is-kā dil (mutafakkir) hai.
 tumhārī tahrīr meṅ ghalaṭī nahīṅ (pātā).
 yih dāgh (ghair maḥsūs) hai.
 ab tumhārā kām (tamām) ho chukā.
 ham ko chāhiye ki (kamāl)-kā ḥaṣḍ karen āgarchi ḥāṣil na ho.
 wuh akṣar wa'da kartā hai, lekin (purā nahīṅ kartā).
 sārā kamrā (khush-bo) se mu'ṭtar thā.
 in phūlon-kī khush-bo se sārā ghar (mahak-gayā).
 (shāyad ki) yih khābar sach ho.
 kyā yih āīn (pā,edār) hogā ?
 main ne tīn mahīne-ke liye jāne-kī ijāzat pū.ī.
 is asbāb-ke lejāne-kā (ṛawanna) lā.ō.
 apne bāgh meṅ zarra sair karne kī (ijāzat) doge ?
 jawār bhāṭhā (hamesha) hai.
 is kām meṅ main bahut (hairān) hūn.
 wuh (shakḥ) kaun hai ?
 un-ke (kahne) se main ne yih kām kivā.

His answers are *pertinent*,
You must make a *petition* to
the merchants,

Have you a *phial* for the
medicine?

This *phrase* is very common,
I am not fond of taking *physic*,

Do you know what *physician*
attends him?

I will show you a beautiful
picture,

Give me a small *piece* of paper,

He is a person of great *piety*,
The *pilgrim* is gone on *pil-*
grimage,

His house is ornamented with
pillars,

I want a pair of *pincers* from
them,

Whose is that *pinnacle* now
passing?

I was near falling into a *fit*,

The afflicted should excite our
pity,

What a *pity* you did not tell
me this!

What is the *place* called where
he lives?

The *plague* of this business is
endless,

This writing is *plain* and easy
to be read,

Who is the *plaintiff* in this
affair?

Have you seen the *plan* of the
building?

Smooth this board with a
plane,

Are these *planks* for sale?

The inside walls are *plastered*
with lime,

is-kā jawāb (shā'ista) hai.
tum ko chāhiye ki saudāgar
ṣāhibon ko ('arṣī) karo.

tumhāre pās dawā rakhne ko
(shīshī) hai?

yih (bāt) to 'ām hai.
maiñ (dawā) khāne-kā shā'ik
nahīñ.

tum jānte ho kaun (ḥakīm) us
kī dawā kartā hai?

maiñ tum ko ek bahut achchhī
(taṣwīr) dikhā'ūngā.

mujh ko ek chhoṭā (ṭukrā)
kāghaz do.

wuh barā (dīndār) hai.
wuh (ḥājī) (ḥajj ko) gayā hai.

us-kā ghar (satūnon) se ārāsta
hai.

maiñ ek (sandāsi) un se chāhtā
hūñ.

yih (bajrā) jo jātā hai kiskā
hai?

karīb thā ki maiñ (garhe) mein
gir partā.

ham ko chāhiye ki muṣibat-
zadon par (rahm) karen.

kyā hī (afsos) hai ki tum ne
mujh se na kahā!

us jagah-kā nām kyā jahāñ
wuh rahtā hai?

is kām mein (dikḥat) be-intihā
hai.

yih khat (ṣāf) hai, aur ba-
āsāñi parhā jātā hai.

is mukaddame mein kaun
(mudda'ī) hai.

is ghar-kā (naḥsha) tum ne
dekhā hai?

(rande) se is takhte ko ṣā'
karo.

kyā ye (takhte) bikā'o haiñ?
andar-kī dīwāron mein (gachh-
kāri) hū'ī hai.

We have now no time to *play*, *ham ko ab (khelne)-kī furṣat nahīn.*

If he had informed me of this before, I should have been better *pleased*, *agar wuh peshtar mujh se kahtā, to main ziyāda (khwush) hotā.*

I *pledge* my word to act in this manner, *main kaul (detā hūn) ki main yūn karūngā.*

This kind of fruit is *plentiful*, *is kism-kā phal (bahut) hai.*

I have an excellent *plough* and one pair of oxen, *mere pās ek achchhā (hal) aur bailōn-kī ek jorī hai.*

When the rains arrive, I shall *plough* this field, *jab barsāt āwegī, to main is khet ko (jotūngā).*

He is a *poet*; have you seen his last *poem*? *wuh (shā'ir) hai, us-kā ākhir (shī'r) tum ne dekhā hai?*

This needle has no *point*, *is sū-ī-kī (nok) nahīn.*

She has been at the *point* of death, *wuh marne-ke (ḡarīb) pahunchī thī.*

Had you asked, I could have *pointed* out to you in what manner to act, *agar tum pūchhte, to main kām karne-kā taur (batā saktā).*

He received us with great *politeness*, *wuh bare ākhlāk se hamāre sāth pesh-āyā.*

He rides out every morning on his *pony*, *wuh (ṭaṭṭū) par har ṣubḥ ko sawār hotā hai.*

He is now become *poor*, *wuh ab (ḡharīb) ho gayā.*

Calcutta is a very *populous* city, *Kalkatta barā (ābād) shahr hai.*

I have his *portrait* in my *possession*, *(mere pās) is-ke (chihre-kī taṣ-wīr) hai.*

Had I studied earlier, by this time I might have *possessed* much learning, *agar main āge parhtā, to shāyad ab tak barā ('ālim ho gayā hotā).*

There is no *possibility* of your getting there to-day, *mumkīn nahīn ki tum āj wahān pahunchō.*

If the letter goes by to-day's *post*, you must send it to the *post-office* now, *agar tum āj-kī (dāk) par khatt bhejo, to abhī (dāk-ghar) mein bhejnā chāhiye.*

What will be the *postage*? *(dāk-kā mahsūl) kyā hogā?*

I have sent word to the *post-master*, *main ne (dāk munshī) ko kahlā bhejā hai.*

Why do you sit in that *posture*? *tum kyūn is (tarāḥ) baithte ho?*

What is there in this *pot*? *is (loṭe) mein kyā hai?*

Though in great *poverty*, she is happy, *wuh saḡht muslisī mein bhī khwush hai.*

- It is beyond my *power* to understand this,
 What you purpose, I think, is *not practicable*,
 Whence arose this *practice*?
 He is an *effective practitioner* and a *competent physician*,
 We ought not to *praise* the undeserving,
 Her health is very *precarious*,
 In the book which you gave me are many excellent *precepts*,
 We *cannot predict* what will happen on the morrow,
 Your *prediction* has been fulfilled,
 I *prefer* your house to my own,
 Which of these two is *preferable*?
 We ought to get rid of *prejudice*,
 He received a *premium* of 100 rupees,
 They are *preparing* to go to England,
 The doctor wrote this *prescription*,
 He said so in my *presence*,
 The Nawwāb of Lakhnau sent this elephant to the Governor-General as a *present*,
 By your kindness my life was *preserved*,
 Are you fond of *preserves*?
 Who is the *president* of that society?
 I *presume*, sir, you have lately arrived in this country,
- is-kā samajhnā mere (maḥ lūr) se bāhir hai.*
jo tum irāda karte ho mere nazdik (nā-mumkin) mā lūm hotā hai.
kahān se yih ('ādat) hū, ī l. ii?
wuh (jarrāhi kāmīl) aur (ḥakīmī kābil) hai.
burōn-kī (madḥ karnā) har ko lāzim nahīn.
is-kī tan-durustī-kā (ṭhikanā nahīn) hai.
jo kitāb tum ne mujh ko dī, us meñ bahut achchhī (naṣīḥ 't) haiñ.
ham (pahle se nahīn kah sakte) kī kal kyā hogā.
tumhārā (peshīn-go, ī) pūrī hū.
maiñ apne ghar se tumhārā ghar ko (bihtar jāntā hūñ).
in dono meñ se kaun (pasand) hai?
ham ko chāhiye kī (ta'aṣṣuḥ) chhoṛ deñ.
us ne sau rupaiye-kā (in'ām) pāyā.
we Wilāyat jāne-kī (taiyārī kar rahe haiñ).
ḥakīm ne yih (nuskha) likhā hai.
us ne mere (sāmhne) aisā kahā.
Lakhnau-ke Nawwāb ne yih hāthī Gavarnar janrel bahā-dūr ko ba tarīkī (tuhfa) bhejā.
tumhārī 'ināyat se merī jān (bachī).
tumheñ (murabbā) bhāṭī hai?
us jamā'at-kā (mīri majlis) kaun hai?
ṣāhib, maiñ (samajhtā) hūñ kī āp yahān thore 'arṣe se āe haiñ.

This is merely a *pretence*,
These are very *pretty* flowers,
I could not *prevail* upon him
to remain here longer,

This disorder is at present very
prevalent,
I thought you might have *pre-*
vented their going away,
You went *previous* to my
arrival,

What is the *price* of this? Is
that really the *market price*
(or *price current*)?

We ought to shun *pride*,

Who is the *principal* in the
business?

The book will shortly be
printed,

How many *prisoners* are in
jail?

They held a *private* conversa-
tion,

Is there a *probability* of my
seeing him?

That is not at all *probable*,

Where can I *procure* a budge-
row?

Those articles are the *produce*
of this country,

This garden *produces* nothing
but weeds,

They use only *profane* lan-
guage,

I *promised* to call upon him
to-day,

By this our happiness will be
promoted,

Man is *prone* to err,

Let me hear you *pronounce*
this word,

yih faḳaṭ (bahānā) hai.
ye bahut (khūbśūrat) phūl haiñ.
main un par (ghālib) na ho
sakā ki unko yahāñ ziyāda
'arse tak rakhtā.

yih bimārī bilfī'l bahut (phailī)
hai.

mujhe kḥiyāl thā, ki tum
unheñ jāne se (rok sakte ho).
mere āne se (peshtar) tum
chale gae.

is-kī (ḳimat) kya hai? thīk
thīk wuhī (bāzār-kā nirkh)
hai?

ham ko chāhiye (gharūr) se
parhez karen.

is kām-kā (aṣl mālik) kaun hai?

yih kitāb jald (chhāpī) jā, egī.

ḳaid-khāne meñ kitne (ḳaidī)
haiñ?

unhoñ ne kuchh (poshīda)
bāt-chīt kī.

kyā? (ghālib hai) ki main use
dekhūñ?

wuh (ghālib) to b'ilkull nahīñ.
mujhe ek bajrā kahāñ (milegā)?

we sab chīzeñ isī mulk-kā
(paidawār) haiñ.

is bāgh meñ kharāb ghās-ke
sīwā, aur kuchh nahīñ
(uḡtā).

we faḳaṭ (burī) bāteñ kahte
haiñ.

main ne us se (wa'da kiyā) ki
āj tumhāre pās ā, uṅgā.

is se hamārī khwushī (ziyāda)
hogī.

ādmī gunāh-ki taraf (mā, il)
hai.

is lafe-kā (talaffuẓ) mujhe
sunāo.

- Is my *pronunciation* correct? *merā (talaffuz) durust hai?*
 What *proof* can you give of this? *tum is-kī kyā (subūt) dete ho?*
- If you take away this *prop*, the roof may fall,
 This doctrine is *propagated* everywhere,
 Do you conceive this to be *proper*? *agar tum is (sitūn) ukhār-dāloge to chhat gir paregī.*
yih masala har jagah men (murawvaj) hai.
tum samajhte ho ki yih thik hai? [hai.
 He is a person of *property*,
 You will have your *proportion* of profits.
 I *propose* that we share the loss between us, *wuh barā (daulatmand) admī nafa' men tum apnā pūrā (hiṣṣa) pāoge.*
main (kahtā hūn) ki jo kuchh nuṣṣān hū, ā hai, ham donoṃ us men sharik hon.
tum is ghar-ke (mālik) ho?
- Are you the *proprietor* of this house?
 Will you *prosecute* him for his offence?
 He is now in great *prosperity*,
 His affairs are now very *prosperous*,
 In whatever he undertakes he *prosper*s,
 It is a prince's glory to *protect* his people, *is-kī takṣīr-ke sabab kyā tum uspar (nālīsh karoge)?*
in dīnoṃ us-kā barā (naṣīb) hai.
is waqt us-ke kām men khūb (tarakkī) ho rahī hai.
jo kām wuh kartā hai, us men (kāmyāb hotā hai).
bādshāh-kī buzurgī is men hai ki wuh apnī ra'iyat-kī hifāzat kare.
- They fled to the king for *protection*,
 They who are *proud* have little sense,
 I can *prove* this to be true, *we (panāh)-ke liye bādshāh-ke pās bhāge.*
jo (maghrūr) hain kam 'aql rakhte hain.
main (ṣābit) kar saktā hūn, ki yih sach hai.
- This is a common *proverb*,
 Being in service all the time, have you not *provided* for your family?
yih mashhūr (maṣāl) hai.
Itne dīnoṃ tak barābar naukar rahe aur phir bhī bāl bachchoṃ-ke liye kuchh (jam') na kiya?
- Providence* directs all things,
 This disease affects the whole *province*,
 Make *provision* for your journey, *(Parwardigār)-ke hukm se sab chīz jāri hai.*
yih bīmārī tamām (mulk men) phailī hai.
tum (tosha) safar-kā taiyār karo.

He does everything he can to
provoke me,

She is a wise and prudent
woman,

A puff of wind will upset this
boat,

We must pull the boat along
with a rope,

Let me feel your pulse,

You may expect to be punished
for this,

I am reading a dialogue be-
tween a pupil and his pre-
ceptor,

If I had had sufficient money,
I should have purchased the
house,

There were few purchasers,
God only is pure, that is, free
from sin,

Can you inform me how the
heart may be purified?

I purpose to consider this sub-
ject,

For what purpose do you make
this?

He found a purse with five
ashrafis in it,

Our soldiers pursued the
enemy sixty miles,

Your pursuit of pleasure is
fruitless,

He put all his savings into the
bank,

wuh apne makdūr bhar merā
(ghuṣṣa dilwāne) ko kām
kartā hai.

wuh barī 'aklmand aur
(chaturā) 'aurat hai.

hawā-ke ek (tamāñche) se yih
kishtī dūb-jā, egī.

hamen nā, o gun se (khīñchnā)
paregā.

māññ tumhārī (nabz) dekhūñ.
tum samajh rakho ki tumhen
is-ke liye (sazā milegī).

maiñ (ustād) aur (shāgird)-ke
sawāl o jawāb parhtā hūñ.

agar mere pās us kadr rupayā
hotā to wuh ghar kharīdtā.

(kharīdār) bahut thore the.
faḳaṭ khudā (pāk) hai, ya'ne
be-'aib.

tum mujhe batā-sakte ho ki dīl
kyūñkar (ṣāf ho saktā hai) ?

maiñ (irāda rakhtā hūñ) ki is
mukaddame-kī tajwīz karūñ.

kis (irāde) par yih banāte
ho ?

us ne pāñch ashrafīyōñ kī
(thailī) pā, ī.

hamāre sipāhiyōñ ne dushman
kā sāth kos tak (pīchhā kiyā).

tumhārī ('aish-jū, ī) beṣ, īda
hai.

us ne apnī sārī bachat bank
meñ (jam' kī).

Q.

He has many good qualifica-
tions,

Are you qualified to do this
work?

Of what quality is this cloth?

What quantity do you wish for?

wuh bahuterī achchhī (liyāka-
teñ) rakhtā hai.

tum is kām karne-ke (lā, ik)
ho ?

yih kis (kism)-kā kaprā
hai ?

tum kis (kadar) chāhte ho ?

They appear to be fond of <i>quarrels</i> ,	<i>m'alūm hotā hai kī (jhaḡrā)</i>
Why do you <i>quarrel</i> one with another?	<i>unheñ achchhā lagtā hai.</i> <i>tum āpas meñ kyon (lar̥te) ho ?</i>
Is the work printed in folio, <i>quarto</i> , octavo, or duo- decimo?	<i>yih kitāb pūrī takhtī par</i> <i>chhapī hai, ya (du-warkā),</i> <i>ya chau warkā yā i-warkā ?</i>
The king and <i>queen</i> were both present,	<i>bādshāh aur (malika) wahāñ</i> <i>donoñ hāzīr the.</i>
Take some water to <i>quench</i> your thirst,	<i>apnī piyās (bujhāne ko) thorā</i> <i>pānī piyo.</i>
That vessel came <i>quick</i> ,	<i>wuh jahāz (jald) āyā.</i>
We must <i>quicken</i> our pace, if we wish to arrive there this evening,	<i>agar ham āj shām ko wahāñ</i> <i>pahunchā chāhte haiñ to</i> <i>hamen kadam (barhākar</i> <i>chalnā) chāhiye.</i>
Give me a <i>quill</i> and a <i>quire</i> of paper,	<i>ek (kalam) aur ek (dasta)</i> <i>kāghaz 'ināyat kījiye.</i>
When do you mean to <i>quit</i> this house?	<i>tum is ghar-ke (khālī karne)</i> <i>kā kab irāda karte ho ?</i>
This is a <i>quotation</i> from some other book,	<i>yih kisī aur kitāb se (mun-</i> <i>takhhīb) hai.</i>

R.

Paper is made of <i>rags</i> ,	<i>(chithroñ) se kāghaz bantā hai.</i>
Some of the garden <i>rails</i> are broken,	<i>bāgh-kī (bārī) kuchh tūt gaī</i> <i>hai.</i>
It <i>rains</i> very fast,	<i>menh khūb (barastā) hai.</i>
Are you fond of <i>raisins</i> ?	<i>(kishmish) tumheñ bhātī hai ?</i>
What is his <i>rank</i> in the army?	<i>fauj meñ us-kā kyā ('uhda) hai ?</i>
The stream is very <i>rapid</i> in the rainy season,	<i>barsāt-ke mausim meñ is</i> <i>daryā-kī dhār bahut (tez)</i> <i>hotī hai.</i>
This is a very <i>rare</i> plant,	<i>yih bahut hī ('ajūba) paudhā</i> <i>hai.</i>
He is very <i>rash</i> in his conduct,	<i>wuh apnī chāl meñ barā (jald-</i> <i>bāz) hai.</i>
He is a great <i>rascal</i> ,	<i>wuh barā (harāmzāda) hai.</i>
At what <i>rate</i> do you buy this cloth?	<i>is kapre ko kis (bhāp) par</i> <i>kharīdte ho ?</i>
It is not good to eat rice <i>raw</i> ,	<i>kachā chāwz (khānā) khūb</i> <i>nahīñ.</i>
I cannot <i>reach</i> so high,	<i>maiñ itnā ūñchā nahīñ (pa-</i> <i>hunch) saktā.</i>

- He *reads* eight or ten hours every day, wuh har roz āṭh das ghañṭe (paṛhtā) hai.
- Sir, the carriage is *ready*, ṣāhib, gārī (taiyār) hai.
- This is all *real*, not show merely, yih sab (ḥaqīqī) hai, na tamāshā.
- Man has *reason*, the beasts have it not, ādmī ('aql) rakhtā hai, jānwar nahīn.
- What is the *reason* you cannot be silent? kyā (sabab) hai ki tum chup nahīn rah sakte?
- What you say is *reasonable*, jo tum kahte ho wuh (mākul) hai.
- That house has been *rebuilt*, wuh ghar (phirkar taiyār kiyā) gayā hai.
- I *received* your letter, dated 1st March, tumhārā khaṭṭ mu'arrakha yakum Mārch-kā (mujhe pakuñchā).
- Give me a *receipt* for the money, un rūpaiyon-kī (rasīd) mujhe do.
- Is this intelligence *recent*? yih khabar (jadīd) hai?
- Tell me the *recipe* for this medicine, is dawā-kā (nuskha) mujhe batāo.
- Have you *reckoned* what these things will come to? tum ne (ḥisāb-kiyā) ki in chīzon kī kīmat kyā hogī?
- I now *recollect* what you told me, jo tum ne mujh se kahā thā, so main abhī (yād kartā hūn).
- I have no *recollection* of his telling me it, mujhe (yād) nahīn ki is ne mujhe yih kahā.
- Sir, be pleased to give me a letter of *recommendation* to that gentleman, ṣāhib, ek (sifārish-nāma) fulāne ṣāhib-ke nām mein 'ināyat kijiye.
- I desire no *recompense* for serving you, main tumhārī khidmat-guzārī kā kuchh (ajar) nahīn chāhtā.
- They two are now *reconciled*, we dono ab (muttafik) hūe haiñ.
- Have you any expectation of *recovering* your property? apnā (māl) pāne-kī tum kuchh ummed rakhte ho?
- If there be any mistakes, *rectify* them, agar is mein kuchh ghaṭīyāñ, hoñ to (durust) kijiye.
- I have very much *reduced* my expenses, main ne apnā kharch bahut kuchh (ghaṭā diyā hai).
- To what do these words *refer*? ye bāteñ kis-ke (kaḥk meñ haiñ)?
- Can you give me a *reference* to any one? aisā ādmī batā sakte ho jo tum se (wāqif) ho?

- The more I *reflect* upon this circumstance, the more I regret it,
 I feel much *refreshed* by the air,
 He will be obliged to *refund* this sum,
 He has *refused* what advice I offered,
 I bear him very great *regard*,
 You ought to have *regarded* my advice,
 His *regiment* is gone to Cawnpore,
 I *regret* I did not follow your advice,
 I shall *rejoice* to see him,
- These matters need to be *regulated*,
 The business proceeds with *regularity*.
 There is no ready money *remaining*,
 I wish to *renew* the lease of this house,
 The monthly *rent* of this house is fifty rupees,
 Your house needs *repairs*,
- Can you lend me two hundred rupees? I will *repay* you in ten days,
 I now *repeat* what I told you before,
 Hereafter our *repentance* will be useless,
 Had I acted as they advised me, I should have *repented* of it very much,
 This is a *repetition* of what was said before,
 What *reply* do you make to my question?
- is *muḥaddame* *ien jitrā* (*ghaur kartā hūn*) *utnā hi mujhe ranj hotā hai.*
mujh ko is hawā se barī (tāzagi hāsil hai).
itne rūpaiye us ko (pher-den' honge).
jo naṣihat main ne kī, so us ne (nā mānī). [hūn.
main usko barī (t'azīm) kartā merī naṣihat (mānnā) zarūr thā.
uskī (paltan) Kānhpūr gayī hai.
main (pachhtātā hūn) kī main ne āp-kī naṣihat nā mānī.
us-ke dekhne se main (khrōush hūngā).
in mu'āmalon-ke liye (intizām) darkār hai.
yih kām barī (durustī) se chaltā hai.
kuchh naqd (bāqī) nahīn.
main is ghar-kā kirāya-nāma pher likhāyā chāhtā hūn.
is ghar-kā māhwārī (kirāya) pachās rūpaiye hai.
tumhārā ghar (marammat)-talab hai.
tum do sau rūpaiye mujhe karz de sakte ho? to main das ru ba'd (adā karūngā).
jo main ne tum se pahle kahā, wuhī (phir kahtā hūn).
pīchhe hamāre (tauba) karne se kuchh fāida nā hogā.
agar main un-kī salāh par chaltā to main bahut pachhtātā.
jo pahle kahā gayā thā usī-kā (duhrānā) hai.
mere sawāl-kā kyā (javāb) dete ho?

- I have made a *report* to Mr. —, *fulāne ṣāhib ko main ne (khabar) dī hai.*
 It is so *reported*, *afwāh to yūn hai.*
 I will *represent* the subject to him, *main yih mu'āmala us se ('arz) karūngā.*
 His conduct was *reproached* by many, *uskī chāl par bahutoṅ ne (malāmat kī).*
 Their conduct deserves *reproof*, *un-ke af'āī (sarzantsh)-ke lā,ik haiṅ.*
 He *reproved* them very sharply, *us ne un ko khūb (dhamkāyā).*
 What *request* did they make? *unhoṅ ne kyā (dar-khwāst) kī?*
 I *request* of you only this one favour, *main tum se faḳaṭ yih 'ināyat (chāhtā hūṅ).*
 These two very much *resemble* each other, *ye donoṅ āpas meṅ bahut (ham-shakl) haiṅ.*
 You will *reserve* for me three copies of your book, *tum tīn jildeṅ apnī kitāb-kī, mere liye (rakhnā).*
 Where do you *reside*? *tum kahāṅ (rahte ho)?*
 Is that the place of your *residence*? *kyā yih tumhārī (rahne)-kī jagah hai?*
 He has *resigned* his former office, *wuh apne pahle 'uhde se (mustaufī) hū,ā.*
 You *cannot resist* his claim, *tum us-kū dā'wā (daf' na kar sakte).*
 The enemy fled without *resistance*, *dushman baghair (muḳābale)-ke bhāg-gayā.*
 They are *resolute* in their purpose, *we apne irāde par (kā'im) haiṅ.*
 To do this requires *resolution*, *is-ke karne ko (pakkā irāda) darkār hai.*
 I am *resolved* to do so no more, *main ne (kaṣṭ kiyā hai) kī phir aisā na karūngā.*
 He is everywhere *respected*, *us-kī sab kahīṅ (ta'zīm hotī hai).*
 I pay great *respect* to what he says, *main uskī bāt-kā bayā (adab) kartā hūṅ.*
 I had no *rest* last night, *kal-kī rāt main ne kuchh (ārām) na pāyā.*
 I have *restored* more than I took away, *jītnā main ne liyā thā, us se ziyāda (adā kiyā hai).*
 What was the *result* of your deliberation? *tumhāre soch bichār-kā (natija) hī niklā.*

From this measure many benefits will <i>result</i> ,	<i>is bāt se bahut fā,ide (nikleñge).</i>
Can you <i>retain</i> this in your memory?	<i>tum is ko yād (rakh) sakte ho ?</i>
At ten o'clock the company began to <i>retire</i> ,	<i>das baje mahfil (barkhāst hone) lagī.</i>
When do you propose to <i>return</i> ?	<i>tum kab (wāpas āne)-kā irāda karte ho ?</i>
I have <i>revised</i> what I had written,	<i>main ne jo likhā thā uspar nazari sūnī kī hai.</i>
Trade is now beginning to <i>revive</i> ,	<i>saudāgarī ab phir (chamañne) lagī.</i>
The General <i>rewarded</i> the soldiers,	<i>faujdār ne sipāhiyon ko (in'ām diyā).</i>
Tie this with a <i>riband</i> ,	<i>is ko (jite) se bāñdho.</i>
That merchant is very <i>rich</i> ,	<i>wuh saudāgar barā (daulat-mand) hai.</i>
What are <i>riches</i> to him who has no heart to make a right use of them?	<i>us-ke liye (daulat) kyā jo usko thik baratne ko dil nahīn rakhtā,</i>
Can you tell the meaning of this <i>riddle</i> ?	<i>is (chīstān)-kī ma'nī tum kah-sakte ho ?</i>
He <i>rides</i> on horseback every morning,	<i>wuh har roz ṣubḥ ko ghore par (sawār hotā hai).</i>
They <i>ridicule</i> serious counsel,	<i>we nek ṣalāḥ par (hañste haiñ).</i>
She has lost her diamond <i>ring</i> ,	<i>us ne apnī almās-kī (angūṭhī) kho-dālī.</i>
The bell <i>rings</i> daily at twelve o'clock,	<i>ghaṇṭā har roz do pahar ko (bajtā) hai.</i>
This fruit is beginning to <i>ripen</i> ,	<i>yih mewa (pakne) par āyā hai.</i>
If you wish to be a good scholar, <i>rise</i> early every day,	<i>agar tum fāzil hū,ā-chāhṭe ho, to har roz barī fajr (uṭhā karo).</i>
The price of indigo has <i>risen</i> lately,	<i>thore din se nīl-kī kīmat (barh-ga,ī hai).</i>
The sea <i>roars</i> loudly,	<i>samundar barā (shor) kartā hai.</i>
He has been <i>robbed</i> of all his plate,	<i>us-kī sab rikābiyāñ (chori) gayīñ.</i>
The ship ran upon a <i>rock</i> , and was lost,	<i>wuh jahāz kisī (chaṭān) par chaṛhkar tabāh hū,ā.</i>
The <i>roof</i> of the house fell in.	<i>ghar-kī (chhat) gir-paṛī.</i>
How many <i>rooms</i> are there in the house?	<i>us ghar mein kitne (kamre) haiñ ?</i>

Those trees were dug up by
the roots,

Make the boat fast with a rope,
Rub your hands with this leaf,

The vessel ran upon a sand-
bank, and lost her rudder,

By these deeds he will in the
end be ruined,

What rule do you observe in
study?

God is the ruler of the universe,
Run after him and call him
back,

This knife is covered with
rust,

we darakht (jar) se khod-dāl-
ga, e the.

kishtī ko (rassī) se bāndh-dō,
apne hāthoñ ko is patte se
(malo).

jahāz retī-ke tīle par charh
gayā aur us-kī (patwār)
tūt-ga, ī.

in kāmōñ se ākhir ko wuh
(kharāb hogā).

muṭālā'e meñ tum kyā (dastūr)
rakhte ho?

khudā jahāñ-kā (hākīm) hai.
us-ke pīchhe (dauro) aur use
phir bulā-lo.

yih chhuri (zang)-khurda ho
ga, ī hai.

S.

This is indeed a sad misfortune,

He is used to ride without a
saddle,

I heard of his safe arrival in
London,

We may live here in safety,

This boat has neither mast nor
sail,

Sailors visit different parts of
the globe,

His salary is 500 rupees a
month,

There will be a sale of salt
to-morrow,

These articles are not sale-
able,

Yours and mine are both the
same,

Show me a sample of the
rice,

This rice is full of sand,

Your book has afforded me
much satisfaction,

They are never satisfied,

yih hakikat meñ ek (barī)
muṣībāt hai.

us ko baghair (zīn) sawār hone
kī 'ādāt hai.

main ne sunā ki wuh (ṣaḥīḥ
salāmat) Landān pahunchā.

ham yahāñ (salāmātī) se raheñ.
is kishtī meñ (pāl) aur mastūl
nahīñ.

(mallāḥ) dunyā-ke mukhtalif
mulkoñ-kī sair karte haiñ.

us-kī (tankhwaḥ) pāñ sau
rūpaiya hai.

kal (namak)-kā (nīlām) hogā.

yih asbāb kābil (farokht)-ke
nahīñ.

tumhārī aur merī dono-kī
(yaksūñ) hai.

mujhe chāwal-kā (kamūna)
dikhāo.

yih chāwal (bālū) se bnarā hai.

tumhārī kitāb parhne se mujh
ko bahut (khushī) hū, ī.

we kabhī (ser) nahīñ hote.

Save this for to-morrow,
I have *saved* my friend from a
very great danger,
Tell the carpenter to *saw* this
board in two,

This is an old *saying*,
These articles are now *scarce*,
Scatter this seed on the ground,
I have bought a *score* of sheep,

He treated my advice with
scorn,

Scrape the ink off your pen,
I have *scratched* my finger
with a nail,

Why do you *scrawl* on my
paper?

These children *scream* all day,

This lock is fastened on with
screws,

This is the village *scribe*,

The ship will go to *sea* to-
morrow,

What did you give for that
seal?

Have you *sealed* your letter?

There are no *seams* in this cloth,
I had a long *search* to no pur-
pose,

I have been *searching* for this
all day,

This is a pleasant *season* of
the year,

We walked by the *sea-shore*,

They keep all things *secret*,

You will find this in the fourth
chapter, fifth *section*,

You may remain here *secure*,

I *see*, the trouble I take to
teach you is useless,

is ko kal-ke wāste (rakho).
main ne apne dost ko bahut
barē khatre se (bachāyā) hai.
barhāt se kaho, ki (āre) se is
takhte ko do kar-ḍāle.

yih purānī (kahāwat) hai.
ye chīzen bilfīl (kamyāb) haiñ.
yih tukhṁ zamīn meñ (bo-do).
main ne ek (koṛī) bheren mol
līñ.

us ne merī naṣīhat ko (halkā)
jānā.

kalām se siyāhī (ponchho).
main ne apnī unglī ek kīl se
(chhīl-ḍālī).

mere kāghaz par kyūñ (lakīren)
karte ho?

ye larke tamām din (chillāyā)
karte haiñ.

yih kufī (pech) se lagāyā gayā
hai.

yih gāñw-kā (kātib) hai.
kal jahāz (samundar) meñ
jā, egā.

tum ne us (muhr)-kā kyā diyā?
[kī hai]?

tum ne apne khatt par (muhr
is kapre meñ (sīwan) nahīñ hai.
main ne der tak be-fā,ida
(talāsh) kī.

main din bhar uskī talāsh
meñ rahā.

baras bhar meñ yih (mausim)
bahut achchhā hai.

ham ne (daryā kināre) sair
kī.

we sab bāten (poshīda) rakhte
haiñ.

us ko chauthe bāb-kī pāñchwīñ
(faṣl) meñ pā,oge.

tum yahāñ (khair se) raho.
main (dekhtā) hūñ, ki merī
miḥnat tumhārī ta'lim meñ
be-sūd hai.

Sow this *seed* in the garden,
If we *seek* for knowledge, we
shall find it,
The police-officer *seized* him,
Select what things you choose,

I intend to *sell* my old books
and buy new ones,

I *send* my servant to Calcutta
once a week,

The king said, *Send* for the
executioner,

He is a *sensible* man,
She possesses much *sense* and
judgment,

It behoves us to keep our
senses under control,

This *sentence* has no beginning
or end,

My *sentiments* agree with
yours,

How long is it since their *sepa-*
ration ?

They live in *separate* houses,

The sky is *serene* and clear,
Are you *serious* in what you
say ?

Send a *servant*,

Ivory *serves* for various pur-
poses,

I have been in his *service* ten
years,

I *set* off to-day for Murshid-
ābād,

I have *set* the trap in the place
you told me,

I will now *settle* my account,

He was punished *severely*,

Sew these two together,

Sit in the *shade* of this tree,

is (bīj) ko bāgh meñ bō.

agar ham 'ilm (dhūndhen), to
albatta pāwenge.

kotwāl ne use (pakar-liyā).

tum jo jo chīz chāhte ho (chun
lo).

merā manshā hai kī apnī
purānī kitāben (bech) dālūn
aur naī kharīdūn.

main apne naukār ko hafte
meñ ek bār Kalkatte (bhejtā)
hūn.

bādashāh ne kahā kī (jallād ko)
(bulāo).

wuh ('aklmand) ādmī hai.

wuh barī ('akl) aur rā'e rakhtī
hai.

ham ko chāhiye kī apne
(hawāss) zabt meñ rakhen.

is (jumle)-kā na awwal hai
na ākhir.

is meñ merī (rā'e) āp se muwāfiq
hai.

kitne roz se un meñ (judā, t)
hai ?

we (jude jude) gharon meñ
rahte hain. [hai.

āsmān khūb (sāf) aur nūrānī
jo tum kahte ho (sach) hai ?

ek (naukar) ko bhejo.

hāthī-dānt tarah tarah-ke kā-
mon meñ (ātā hai).

main un-kī (khidmat) meñ
das baras se hūn.

main āj Murshidābād (jātā
hūn).

jis jagah tum ne mujhe kahā,
main ne jāl (bichhāyā).

main ab apnā hisāb (be-bāk
karūngā).

us ne (barī) sazā pāī.

in dono ko milāke (siyo).

is darat-ke (sāye) meñ baitō.

My house is *shaded* with trees,

Shake the boughs of the tree,
Shake off the dust on your
clothes,

What, have you no *shame*?

Do you know what *shape* the
earth is?

He has received his own *share*
out of the property,

Is your knife *sharp*?

I am just going to *shave*,

The sun *shed* his beams over
the earth,

Give me a *sheet* of paper,

I have found a beautiful *shell*,

It rains fast, let us *shelter*
ourselves,

The sun *shines* with great
power to-day,

Do you know how to *shoot*
with arrows?

Whereabouts is his *shop*?

Can you *shorten* this?

He *shot* at the tiger twice, but
missed him,

He has an epaulet on his
shoulder,

Please *show* me the book you
spoke of,

Shun the company of the
wicked,

Shut the room door, there is
such a noise,

He has been *sick* (or ill) a long
time,

Why do you *sigh*?

This is a *sign* of rainy weather,
Please to *sign* this paper,

It *signifies* little what they
say,

merā ghar darakh^hton se (sāyo-
dār) hai.

darakh^h-kī ṭahniyān (hilā, o).
apne kapron par kī gard (jhār
ḍālo).

kyā tumheñ (sharm) nahīn?
tum jānte ho kī zamīn-kī
(shakl) kaisī hai?

us māl se usne apnā (hiṣṣa)
liyā.

tumhārī chhurī (tez) hai?
main (khaṭ banāne) jātā hūn.
sūraj-kī dhūp sārī zamīn par
(phailī).

ek (takhta) kāghaz mujhe do.
main ne ek khūbśurat (sipī)
pāī.

pānī barastā hai, ā, o ham
(panāh leñ).

āj sūraj-kī (dhūp) bahut sak^ht
hai.

tum tīr (chalāne) jānte ho?

us-kī (dukān) kahān hai?
tum ise (chhotā kar-) sakte ho?
us ne sher par do bār (golī
lagāī) lekin khaṭ kī.

uske (kāndhe) par ek nishān
hai.

jīs kitāb-kā āp ne zikr kiyā, so
mujhe dikhāīye.

bad ādmīyon-kī ṣuḥbat se
(parhez karo).

kamre-kā darwāza (band karo),
barā shor hotā hai.

wuh bahut dinon se (bīmār)
hai.

tum kyūn (thandī sāns) bharte
ho?

yih bārish-kī (nishānī) hai.
mihrbānī se is kāghaz par
(ṣaḥīh) kījiye.

jo we kah^hte haiñ kuchh (muṣā-
yaka) nahīn.

For the foolish *silence* is best,

They all remained *silent*,
This is a *silk* manufactory,
What can be greater *silliness*
than to think thus?

My case is *similar* to yours,
His love towards us is *sincere*,

He is a man of *sincerity*,
She *sings* very sweetly,
Their religious opinions are
singular,

The boat is *sinking*,
No man is so just that he
sins not,

Sit down, and see if you can
understand this or not,
What *size* is the book you
speak of?

Here is a *sketch* of the village,
He has much *skill*,
He is a *skilful* physician,
The *sky* is overcast,
I had no *sleep* all last night,

He *sleeps* every morning till
eight o'clock,

The cut in my hand *smarts*
very much,

Let me *smell* that flower,
These flowers are without *smell*,

Why do you *smile*?

The house is full of *smoke*,

This is *smooth* paper,
These dogs *snarl* at one
another,

He *snatched* it out of my hand,

You *sneeze*, because you have
got a cold,
Snow is white,

be-wuḱuṣoṇ ko (*khāmoshī*) *bik-*
tar hai.

we sab (*chup*) *rahe.*

yih (*resham*)-kā kār-*khāna hai.*
aisā *khayāl* karne se barḥ kar
aur kaun sī (*himākat*) ho
saktī hai?

merā ḥāl tumhārā (*sā*) *hai.*
us-kī mahabbat hamāre sāth
(*dilī*) *hai.*

wuh barā (*rāst-bāz*) *hai.*

wuh achchhā (*gātī*) *hai.*

unke mazhabī *khayālāt* (*ano-*
khe) *haiṇ.*

nāo (*ḍūbi-jātī*) *hai.*

ko, ī ādmī aisā ṭhīk nahīṇ kī
(*gunāh na kare*).

(*baith jāo*) aur dekho kī tum
ise samajh sakte ho yā nahīṇ.

jis kitāb-kā tum ne zikr kiyā,
wuh kitnī (*barī*) *hai?*

yih us gānw-kā (*naṣha*) *hai.*

wuh barā (*hunar*) rakhtā *hai.*

wuh barā (*kābil*) ḥakīm *hai.*

(*āsmān*) par badlī chhā, ī *hai.*

kal main tamām rāt nahīṇ
(*soyā*).

wuh har ṣubḥ āṭh baje tak
(*sotā*) *hai.*

mere hāth-kā *zakhm* bahut
(*dard kartā*) *hai.*

wuh phūl mujhe (*sūnghne do*),
in phūlon meṇ (*khvush-bo*)
nahīṇ.

tum kyūṇ (*hañste*) ho?

ghar (*dhū, ān*) se bharā *hai.*

yih (*chiknā*) kāghaz *hai.*

ye kutte ek dūsrē par (*gurrāte*)
haiṇ.

us ne ise mere hāth se (*chhīn*
liyā).

tum ko zukām hū, ā *hai, is liye*
(*chhīnkte*) ho.

(*barf*) sufaid *hai.*

Have you bought any soap?	tum ne kuchh (sābūn) mol-liyā hai?
This pen is very soft,	yih kalam bahut (narm) hai.
This soil is fertile,	yih (zamīn) ser-hāsil hai.
May I solicit, sir, this one favour;	śāhib, agar ijāzat den, to main ek ('arz karūn)?
I wished to tell you something, but have forgot what,	main (kuchh bāt) tum se kahā chāhtā thā, lekin bhūl-gayā.
This occasions me much sorrow,	yih mujh ko bahut (dukh) detā hai.
He appears very sorrowful,	wuh bahut (dilgīr) ma'lūm hotā hai.
I am sorry for my offence,	main apnī takṣīr-ke mārē (ranjida) hūn.
Sort these papers,	in kāghazōn ko (kism-wār chhāntō).
Is this the sort you wanted?	yih wuhī (kism) hai jo tum chāhte ho?
The soul must be happy or miserable,	(rūh) zarūr yā to sukh meñ rahegī, yā dukh meñ.
I hear the sound of music,	main rāg-kī (āwāz) suntā hūn.
That fruit is sour, don't eat it,	wuh mewa (khattā) hai, use mat khāo.
Sow these flower-seeds in the garden,	is phūl-ke in bījōn ko bāgh meñ (bo).
Leave more space between the lines,	saṭarōn ke bīch ziyāda jagah (chhorō).
In the space of three months,	tin mahīne-ke ('arṣe) meñ.
He besought them to spare his life,	us ne un se apnī jān (bakṣhī) chāhī.
A spark of fire may set in flames a whole village,	ek (chingārī) sāre gānw ko chāke to phūnk de.
He speaks the Bengālī language well,	wuh Bangiā khūb (bōltā) hai.
Show me a specimen of your writing,	apne khatt-kā ek (namūna) di-khāo.
They wear spectacles,	we ('ainak) lagāte haiñ.
He spends his money as fast as he procures it,	jaisā wuh jald pātā hai, waisā-hī apnī daulat ko jald (kharch kartā hai).
They trade in different kinds of spices,	we tarah tarah-kī (maśālīh) bechte haiñ.
Take care you don't spill the ink,	khābardār roshnā, t tu (gi-rānā).

He has done this merely out
of spite,

Having split the cocoa-nut,
his friend and himself drank
the milk,

You have spoiled my paper,

There is a spot of ink on your
clothes,

Spread this mat upon the
floor,

Having spread a net at night,
he caught many birds,

The weeds spring up very fast
here,

Sprinkle a little water,

That is a stag of twelve tine,

He was sitting on the stairs,

When you read, stand in your
proper place,

They all stared to see me,

The people were nearly
starving,

He is a person of high station,

She intends to make a long
stay there,

He still continues steady to his
purpose,

The jackal steals what he can
lay hold of,

The bank of this river is very
steep,

Can you steer a vessel?

Stick these papers together
with paste,

He walks with a stick,

He is gathering wood (literally
sticks) in the forest,

This paper is too stiff

Cannot you be still for one
moment?

This fly has no sting.

yih us ne faḡaṡ (dushmanī) se
kiyā.

nāriyal ko (torḡar) wuh aur
uskā dost uskā dūdñ pī gaḡe.

merā kāghaz tum ne (kharāb)
kiyā.

tumhāre kapṛon par siyāhī-kā
(dāgh) hai.

is ṡaff ko zamīn par (bichhā-
do).

us ne rāt ko jāl (bichhā-kaṛ)
bahut chiriyāñ pakṛīñ.

kharāb ghās yahāñ bahut jald
(baḡhtī) hai.

thorā pāñī (chhirḡo).

wuh bārah-singā hai.

wuh (sīḡhī) par baithā thā.

jab tum parho, tab apñī jagah
(kharḡe rako).

we sab mujh ko dekhkar (takte
the).

we admī (bhūkh)-ke mare
(marne) par the.

wuh baḡe (rutbe)-kz ādmī hai.

wuh bahut der wahāñ (rahne)
kā irāda kartī hai.

abtak wuh apne irāde par
(muḡirr) rahtā hai.

gīdar jo pātū hāi, (churā lejā'tā
hai).

is daryā-kā kināra ba-ḡ
(ūñchā) hai.

tum jahāz (chalā) sakte ho?

in kāghazon ko le,ī se (chipkā
do).

wuh (lāṡhi) pakarke phirtā hai.

wuh jāngal meñ (lakṛiyāi)
chuntā hai.

yih kāghaz ziyāda-tar az ḡadd
(sakhṡ) hai.

tum ek dam (chup) nahīñ rok
sakte?

is makḡhī-ke (ḡank) nahīñ.

I am now so weak I can scarcely <i>stir</i> ,	<i>main ab aisā kamzor hūn, &</i> (<i>hīlnā</i>) <i>dushwār hai.</i>
He has great <i>store</i> of learning,	<i>uske pās'ilm-kā barā (khazāna)</i> <i>hai.</i>
I did not hear that <i>story</i> ,	<i>wuh (kissa) main ne na sunā,</i>
Is this ruler <i>straight</i> ?	<i>kyā yih (mistār) sīdhā hai?</i>
<i>Strain</i> this milk through a cloth,	<i>kapre men is dūdh ko (chhāno).</i>
I am a <i>stranger</i> here,	<i>main yahān (ajnabī) hūn.</i>
Where can we get <i>straw</i> ?	(<i>bichālī</i> or <i>piyāl</i>) <i>hamen kahān</i> <i>se mil saktī hai?</i>
I have but little <i>strength</i> ,	<i>mujhe bahut-hī kam (tākat)</i> <i>hai.</i>
<i>Stretch</i> out your hand,	<i>apnā hāth (sīdhā karo).</i>
I will go as soon as the clock <i>strikes</i> ,	<i>ghante-ke (bajte)-hī main</i> <i>jā, ūngā.</i>
He <i>struck</i> him with a stick on the head,	<i>us ne us-ke sir par lakrī (mārī).</i>
Have you any <i>string</i> ?	<i>tumhāre pās (rassī) hai?</i>
They <i>stripped</i> him and took away his clothes,	<i>unhon ne (nangā karke) uske</i> <i>kapre le-liye.</i>
They are <i>strong</i> and healthy,	<i>we (kawī) aur tan-durust haiñ.</i>
Getting into the boat, he <i>stuck</i> in the mud,	<i>wuh kishī men charhte hū, e</i> <i>kīchar men (phañs-gayā).</i>
They <i>study</i> all the day long,	<i>we din bhar (parhte haiñ).</i>
I <i>stumbled</i> in running across the road,	<i>rāste-ke us pār jāne men, mere</i> <i>(thokar) lagī.</i>
We ought to <i>subdue</i> our passions,	<i>hamen chāhiye ki apnī nafsānī</i> <i>khwahishen ko (qābū men</i> <i>rakkhen).</i>
What is your advice on this <i>subject</i> ?	<i>is (bāt) men tumhārī kyā ṣalāh</i> <i>hai?</i>
They <i>submitted</i> to the conquerors,	<i>we ghālibon-ke (mutī) rahe.</i>
Will you <i>subscribe</i> to this publication?	<i>tum is kitāb-ke liye (dastkhāt</i> <i>karoge)?</i>
Some people write on leaves as a <i>substitute</i> for paper,	<i>ba'ze log kāghaz-ke (iwaṣ)</i> <i>patte par likhte haiñ.</i>
With your assistance I have <i>succeeded</i> ,	<i>tumhārī madad se, main</i> <i>(kāmyāb hū, ā).</i>
We have had little <i>success</i> in our work,	<i>is kām men ham ne thorā-hī</i> <i>(fāida) pāyā.</i>
Who is to be his <i>successor</i> ?	<i>us-ke (kā'im maqām) kaun</i> <i>honiwālā hai?</i>

The squirrels <i>suck</i> this fruit,	<i>gilahriyān is mewe ko (khātī haiñ).</i>
He did not <i>suffer</i> me to sell the goods,	<i>us ne mujh ko asbāb bechne (na diyā). [hai] ?</i>
Will this kind <i>suit</i> you?	<i>yih kism tumhārī (pasand ātī tumhārī naṣīhat (munāsib) ma'lām hotī hai.</i>
Your advice appears <i>suitable</i> ,	<i>mere pas fakāt do (jore) kapre haiñ.</i>
I have but two <i>suits</i> of clothes,	<i>ab (garmī-kā mausim) hai.</i>
It is now the <i>summer</i> season,	<i>us-ke pās (saman) āyā ki wuh kal'adālat meñ hāzīr ho.</i>
He has received a <i>summons</i> to attend the court to-morrow,	<i>is kām-kā kaun (muhtamim hai) ?</i>
Who <i>superintends</i> this work?	<i>us waqt (ma'zarat) mufīd na hogī.</i>
It will then be in vain to <i>sup-plicate</i> ,	<i>tum-ye chīzeñ mere liye (lā) sakte ho ? [nahīñ.</i>
Can you <i>supply</i> me with these articles?	<i>uskī (guzrān)-kā koī taur wuh kyūñkar apne lawāhikōñ kī (parwarish kartā hai) ?</i>
He has no means of <i>support</i> ,	<i>maiñ (samajhtā) hūñ ki tum ne ghalatī kī hai.</i>
How does he <i>support</i> his family?	<i>mujhe (yaqīn) nahīñ ki yih aīsā hai.</i>
I should <i>suppose</i> you are mistaken,	<i>maiñ us-kā (zāmin) hūñ.</i>
I am not <i>sure</i> that it is so,	<i>ham ne ek murde ko pāñī-kī (saṭh) par baṭte dekhā.</i>
I am his <i>surety</i> ,	<i>is bāt-ke sunne se mujh ko barā (ta'ajjub) hū,ā.</i>
We saw a dead body floating on the <i>surface</i> of the water,	<i>agar yih bāt tum us-se kahte, to wuh bahut (ta'ajjub) kartā.</i>
I felt great <i>surprise</i> on hearing this,	<i>maiñ mushkiloñ meñ (ghirā) hūñ.</i>
He would have been greatly <i>surprised</i> had you told him this,	<i>mujhe (gumān) nahīñ, ki us ne aīsā kiyā hai.</i>
I am <i>surrounded</i> with difficulties,	<i>dekho ek makkhiyoñ kā (jhund) yahāñ hai.</i>
I have no <i>suspicion</i> that he has done this,	<i>is kūre ko (jhār-dālo).</i>
Look—here is a <i>swarm</i> of bees,	<i>gannā barā (mīthā) hai.</i>
<i>Sweep</i> away this litter,	<i>merā pāñw bahut (sūj-gayā).</i>
The sugar-cane is very <i>sweet</i> ,	<i>tum mujhe (pairnā) sikhā-sakte ho ?</i>
My foot <i>swelled</i> greatly,	
Can you teach me to <i>swim</i> ?	

This parrot *swings* upon a wire,
 Where is my *sword* ?
 They teach without any *system*,

yih totā adde par baiṭhka
 (jhūltā hai).
 merī (talwār) kahān hat ?
 we be-(kā'ida) parhāte haiñ.

T.

Come in, and *take off* your
 cloak,

He *takes* medicine usually once
 a month,

Having *taken* the fort, they
 entered the city,

They *talk* incessantly,

He *teaches* English and Ben-
 gālī,

The same *teacher* that *taught*
 you, *taught* me,

Mind you don't *tear* your new
 book,

Tell me where I may meet
 with him,

This will *tend* to increase our
 knowledge.

It is now *term* time, the court
 is open,

When do you expect this affair
 will *terminate* ?

Sir, I return you many *thanks*,

This house must be *thatched*
 anew,

Do you wish for *thick* paper
 or *thin* ?

They exercise no *thought* on
 the subject,

He *threatens* to punish them,

The prince sat on a *throne*,
Throw these bits of paper out
 of doors,

It *thunders* very much,

The *tide* has begun to flow,

Who brought these *tidings* ?

bhitar āo, apne labāde ko
 (utār dālo).

wuh har mahīne ek bār dawā
 (khātā) hai.

kil'e ko (lekar) we shahr men
 dākhil hū'e.

we lagātār (bakte haiñ).

wuh Angrezī aur Banglā
 (sikhātā) hai.

jis (ustād) ne tum ko (sikhāyā),
 usī ne mujhe (sikhāyā).

khabardār apnī naī kitāb na
 phārnā.

mujhe (batāo) us-se kahān
 mulāqāt hogī.

yih hamāre 'ilm barhāne ko
 (mā'il karegā).

yih (darbār)-kā waqt hai, 'adā-
 lat khulī hai.

tumhāre khayāl men yih mu-
 kaddama kab (anjām) pāwe-
 gā ?

ṣāhib, maināp-kā bahut (shukr-)
 guzār hūñ.

is ghar ko na, e sir se (chhāyā)
 chāhiye.

tum (moṭā) kāghaz chāhte ho,
 yā (bārīk) ?

is bāt men we kuchh apnī ('aḳl)
 ko dākhil nahīn dete haiñ.

wuh unhen sazā den -kī (dham-
 kī detā) hai. [baiṭhā.

bādshāh-zāda (takhlī) par
 yih kāghaz-ke purze darwāza

ke bāhar (phenk-do).

barī (garaj holī hai).

abhl (jo,ār) shurū' hat.

yih (khabar) kaun lāyā ?

Tie it quite fast,
There is a *tiger* in that forest ;
also a *tigress*, together with
two young ones,
This ground has never been
tilled,
Where shall we procure
timber ?

Youth is the *time* of learning,
He is very *timid*,
I am quite *tired*,
This is a *tittle* only,
They smoke *tobacco* ;
This is *tolerable* writing,
She has got the *tooth-ache*,
We travelled by the light of
torches,

The boat was *tossed* with the
waves,
Touch this with your finger,
There are plenty of *toys* in the
bāzār,

What is your *trade* ?
They *transact* different affairs
there,
That money has been *trans-*
ferred to me,
We have *transgressed* God's
commands,

Translate this into Persian,
Is this a good *translation* ?
He has been *transported* for
life,

We *travelled* all the way on foot,
He is *travelling* in Persia,
He *treads* so softly, I don't
hear the sound of his step,

Their conduct is very *trea-*
cherous,

I am going to the *treasury*,
I *tremble* with fear,
His *trial* will take place to-day,

use *khūb* mazbūt (bāndho).
us jangal meñ ek (sher) hai,
aur ek (shernī) bhī, aur
unke sāth do bachche.
is zamīn meñ kañhī (khetī)
nahīñ (hū,ī).
ham (shāh-tīr) kahāñ pāweñge ?

jawānī sikhne-kā (wākt) hai.
wuh bahut (darta) hai.
maiñ bahut (thak gayā hūñ).
yih faḳaṭ (khiṭāb) hai.
we (tambākū) pīte haiñ.
yih (mā yukrā) khaṭ hai.
us-ke (dāñt meñ dard) hai.
ham ne (mash'al)-kī roshnī
meñ sair kī.

mauḷoñ se kishtī (tah o bālā)
hū,ī.
is ko apnī unglī se (chhū, o).
bāzār meñ bahut (khilone)
haiñ.

tumhārā (pesha) kyā hai ?
we wahāñ raḳam raḳam-kā
kārobār (karte haiñ).
wuh rūpāiya us se mere
(supurd) hū,ā.
ham ne khudā-kī (nā-farmānī
kī).

iskā Fārsī meñ (tarjuma karo).
kyā yih (tarjuma) khūb hai ?
wuh 'umr bhar-ke liye (kdle
pāñī bhejā gayā).

ham rāste bhar piyāda (chale).
wuh Fārs meñ (safarkartū) hai.
wuh aisā āhista (chaltā) hai,
ki uske ḳadam kī-āhaṭ mujhe
sunā,ī nahīñ detī.

inke fī'lon meñ (daghā-bāzī
bhārī) hai.

maiñ (khazāne) ko jātā hūñ.
maiñ ḍar-ke māre (kāñptā) hūñ.
us-kā (muḳaddama) āj pesh
hogā.

Why do you thus *trifle* away your time?
 This is but a *trivial* (or *trifling*) affair,
 He gives them much *trouble*,
 I can always *trust* to what he says,
 I am not anyways afraid to *trust* him,
 I am convinced what he says is the whole *truth*,
 It is of no use my *trying* to do this,
 They *tumbled* over one another,
 Her voice is a little *out of tune*,
 Turn over this leaf,
 Twist these cords together,

tum is tarah kyon apne aukāt
 (rā, egān khote ho ?).
 yih bahut (halkī) bāt hai.
 [hai.
 wuh unhen bahut (dikḥ) kartā
 jo wuh kahtā hai, main us par
 hamesha (i' tikād kar) saktā.
 mujhe us par (i' tikād rakhne)
 men kisi tarah-kā dārnahīn.
 mujh ko yakīn hai jo wuh kahtā
 hai, so sab (sach) hai.
 is kām-kā (āzmānā) mere liye
 be-fāida hai.
 we ek dūsre par (gir-pare).
 uski āwāz kuchh kuchh (be-rang)
 hai.
 is warak ko (ultāo).
 in rassiyoṅ ko milāke (ainṭho).

U.

This is an *ugly* shaped letter,
 I have left behind my *umbrella*,
 They were *unanimous* in their opinion,
 It is *uncertain* whether I shall go or not,
 To act thus is *unbecoming*,
 God only is *unchangeable*,
 Why do you needlessly *undergo* all this trouble?
 I do not *understand* your meaning,
 Will you *undertake* to manage this business?
 This letter came *unexpected*,
 He is wholly *unfit* for the task assigned him,
 The house is *unfurnished*,
 She is quite *unhappy* on this account,
 Through God's mercy we escaped *unhurt*,
 Our sentiments are *united*,

yih (bad-ṣurat) ḥarf hai.
 main (chhāta) piche chhoṛ
 āyā hūn.
 we apnī rā'e men (muttafik)
 the.
 kuchh (ṭhīk nahīn) ki ham
 jāenge yā nahīn. [hai.
 aisā kām karnā (nā-munāsib)
 khudā hī faḳat (bar ḥarār) hai.
 tum be sabab in taklīfōṅ ko
 kyon (uṭhāte) ho ?
 main tumhārī murād nahīn
 (samajhtā).
 tum is kām ko (uṭhāoge) ?
 yih khaṭṭ (nāgahānī) pahuñchā.
 wuh us kām-ke bil'kull (nā-
 lā, ik) hai jo uskesupurdhū, ā.
 wuh ghar (ārāsta nahīn) hai.
 wuh is sabab bahut (ranjīda)
 hai.
 khudā-ke faḳr se ham (be ḥarar)
 bach-rahe.
 hamārī rā'e (muttafik) hai.

Confiding in his luck, he *ventured* all his property on this risk,

Verily I cannot believe you,

I meet with nothing but *vexation* in this business,

They make no distinction between *vice* and *virtue*,

We should be *vigilant* in avoiding evil,

What is the name of this *vil-lage* ?

He cannot *vindicate* his conduct,

I must not *violate* the orders of the government,

His temper is very *violent*,

Let us always maintain *vir-tuous* conduct,

I am going to *visit* him,

She has a fine *voice*,

Is the book in one or two *volumes* ?

He is now on a *voyage* to Madras,

apnī kismet-ke bharose, usne apnā sārā māl is *khatre* men (dālā).

(sach-much) main tum par 'itimād nahīn rakh-sakta.

is kām men (taṣdī) ke, siwā aur kuchh mujhe ḥāsil nahīn hota.

(burā, ī) aur (bhalā, ī)-ke dar-miyān we kuchh fark nahīn karte.

ham ko burā, ī se parhez karne men (hoshyār) rahnā chāhiye. is gānw-kā nām kyā hai ?

wuh apne chāl chalan-kī bābat ('uṣr) nahīn kar saktā.

sarkār-ke ḥukmōn-kī mujhe (nā-farmānī) na karnā chāhiye. [war] hai.

wuh mirāj men bahut (ghuṣṣa-ham hamesha (nek)-chalan ikhtiyār karen.

main us-kī (mulākāt) ko jātā hūn.

uskī achchhī (āwāz) hai.

is kitāb-kī ek (jild) hai yā do ?

ab wuh Madras ko (tarī-kī rāh) jātā hai.

W.

Please to give me a *wafer*,
What *wages* do you receive ?
Tell him to *wait* in this room,

I have been *waiting* for you two hours,

You must endeavour to *wake* early,

Do you mean to *walk* or ride ?
The garden *wall* has fallen,

I have *wandered* in all direc-tions over the country,

mujh ko ek (wefar) dijiye. tum kyā (ujrat) pāte hō ?

us se kaho kī is kamare men (ṭhahare).

main tumhārī do ghante se (rāh dekhtā hūn).

tum zarūr tarke (uṭhā) karo.

[yā sarvār ? tum (piyāda) chalā chāhte ho bāgh-kī (dīwār) gir-parī.

main ne mulk men sab taraf (sair kī) hai.

I *want* much to see him,

This is his *warehouse*,

This table is *warped*,

This horse is *warranted* with-
out blemish,

Wash your hands,

Who is your *washerman* ?

Why do you *waste* your paper ?

I *watch* an opportunity of
going there,

Your *watch* goes remarkably
well,

These candles are of *wax*,

Is this the *way* to Calcutta ?

I *wear* a suit of clean clothes
every day,

The weather is now *warm*,

He *weaves* the kind of cloth we
wear

He will return in a *week*,

He *weeps* because of the death
of his son,

Has this sugar been *weighed* ?

What is the *weight* of this
stone ?

You are *welcome*,

Tell them to dig a *well*,

I understand *well* what you
say,

This paper is very *wet*,

I *whispered* that to him,

I *heard* somebody *whistling*,

You are welcome to the *whole*,

I want some cloth *wider* than
this,

He died leaving a *wife* and six
children,

The bird flew out at the
window,

main use bahut dekhā (chāhtā hūn).

yih us-kā (gudām) hai.

is mez men (kham) ā-gayā.

(wa'da) hai ki is ghore-ke kuchh 'aib nahin.

apne hāth (dho lo).

tumhārā (dhobī) kaun hai ?

tum apnā kāghaz kyūn (kharāb) karte ho ?

main wahān jane ko mauka' (dhūndhtā) hūn.

tumhārī (gharī) achchhī chaltī hai.

yih battī (mom)-kī hai.

Kalkatte-kī yih rāh hai ?

main har roz sāf kapron-kā ek jorā (pahintā hūn).

ab mausim (garmī)-kā hai.

jis tarāh-kā ham kaprā pahinte haiñ, usī tarāh-kā wuh (buntā) hai.

wuh ek (hafte) men phir āwegā.

wuh apne bete-ke marne-ke sabab (rotā) hai.

yih shakar (taulī) gaī hai ?

yih patthar kitnā (bhārī) hai ?

tum (bhale āe).

un se kaho ek (kuā) khoden.

jo tum karte ho so main (khūb) samajhtā hūn.

yih kāghaz bahut (gilā) hai.

main ne wuh bāt ahista us-ke kām men (kahī).

kisī shakhs ko main ne (sitṭ bajāte) sunā.

tum chāho to (sab) lo.

main thorā kaprā is se ('ariz; chāhtā hūn.

wuh (bībī) aur chha larke chhorke mar-gayā.

chiriyā (khirki)-kī rāh se uṛ-gaī.

I like the <i>winter season</i> ,	<i>mujhe (jāre-kā mausim) pasand hai.</i>
She possesses much <i>wisdom</i> ,	<i>us-kī barī (dānāī) hai ?</i>
They only are <i>wise</i> who fear God,	<i>('aqlmand) faḳaṭ we haiñ jo kḥudā se darte haiñ.</i>
What is your <i>wish</i> ?	<i>tumhārī (kḥwāhish) kyā hai ?</i>
They <i>wish</i> to remain here,	<i>we yahāñ rahā (chāhte) haiñ.</i>
Has he any <i>witnesses</i> ?	<i>uske koī (garwāh) haiñ ?</i>
This <i>world</i> was created by the power of God,	<i>yih (dunyā) kḥudā-kī kḥudrat se paidā hūī.</i>
Nobody can evince <i>wonder</i> at this,	<i>koī ādmī is se (ta'ajjub nahīñ kar saktā).</i>
She <i>works</i> to support herself and family,	<i>wuh (miḥnat kartī hai) kī apne tajīñ aur apne bāl bachchoñ ko pāle.</i>
We <i>worship</i> one God only,	<i>ham faḳaṭ ek kḥudā-kī ('ibādat) karte haiñ.</i>
I am not <i>worthy</i> of so much kindness,	<i>maiñ itnī mihrbānī-ke (lāīk) nahīñ.</i>
Venom was extracted from the <i>wound</i> ,	<i>(zakḥm) se zahar nikālā gayā.</i>
Some of our <i>sepoys</i> were <i>wounded</i> ,	<i>hamāre ba'ze sipākī (zakḥmī) hūe.</i>
That ship was <i>wrecked</i> ,	<i>wuh jahāz (tabāh hūā).</i>
<i>Wring</i> the water from the cloth,	<i>kapre-kā pāñī (nichor) ḍālo.</i>
Let me see if I can <i>write</i> as well as you,	<i>dekhūñ, agar maiñ tumhārī mānind achchhā (likh)-sakuñ.</i>
You have bought the <i>wrong</i> kind of seed,	<i>tum ne (aur hī) kism-kā bij mol-liyā hai.</i>

Y.

This stick is a <i>yard</i> long,	<i>yih lakṛī ek (gaz) lambī hai.</i>
He is ten <i>years</i> old,	<i>wuh das (baras)-kā hai.</i>
That appears <i>yellow</i> ,	<i>wuh (pīlā) ma'lūm hotā hai.</i>
<i>Yesterday</i> it rained much,	<i>(kal) pāñī bahut barsā.</i>
She is quite <i>young</i> ,	<i>wuh nau-(jawān) hai.</i>
In the season of <i>youth</i> ,	<i>(jawānī)-ke aiyām meñ.</i>

Z.

He showed great <i>zeal</i> ,	<i>usne barā (tapāk) sāhīr kiyā.</i>
They are very <i>zealous</i> ,	<i>we bare (sargarm) haiñ.</i>
The breath of the <i>zephyr</i> feels pleasant to us,	<i>(bād ī ṣabā) ham ko kḥwush ātī hai.</i>

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